HYPNOTISM
IN MENTAL AND MORAL CULTURE

JOHN DUNCAN QUACKENBOS

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BY

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PREFACE

This volume is not issued in illustration or in defence of the therapeutic efficiency of hypnotism—of the value of induced somnambulism in the treatment of physical disease. Interesting as a review of the history of post-hypnotic suggestion may be regarding its adaptation to the treatment of functional disorders of digestion, absorption, and circulation; of chronic constipation, sea-sickness, and eczema; of nervous conditions represented by hysteria, hystero-epilepsy, chorea, occupation neuroses, excessive perspiration, intractable insomnia, and especially that malady so peculiarly American in its distribution, neurasthenia or nervous exhaus-

tion, the flying signal of the nerve storm of our fashionable and business life; even of diseases characterized by severe pain, like sciatica, angina, locomotor ataxia, tuberculosis, and carcinoma—all which have been substantially relieved, and some permanently cured, by reputable hypno-scientists both in this country and abroad—the author is under the necessity of confining himself largely to a consideration of the importance of suggestive treatment in moral obliquity, and in the development and exaltation of mind power. With the subject thus narrowed to the psychic field, a single direction will be followed in its discussion, viz., that of personal experience in this field. No claim to originality is advanced beyond the thought that post-hypnotic suggestion may with great advantage be made supplementary to the religious training of degenerate or vicious children, and that suggestibility

may be extensively utilized as a contributory factor to moral regeneration in schools, reformatories, and prisons. The experiments have been made independently of what others are doing, and in premeditated ignorance of recent works on hypnotism. The conclusions reached are therefore unconnected with those of other investigators.

When the thought occurred to the author during the winter of 1898–99 to test the availability of hypnotic suggestion as a means of removing criminal impulses and substituting conscience-sensitiveness for moral anæsthesia among young criminals and castaways, he was convinced that the results of his invesigations would possess deep interest for the men and women of his profession, and he purposed publishing them, together with his conclusions, in the form of a medical monograph. But he was wholly unprepared for the sensation that has been

excited throughout this country and in Europe by the premature birth of his report in the columns of the daily press. The demand for full and authentic information regarding hypnotic suggestion, which has suddenly become appreciated as a great moralizing power at its true worth and with an intelligent reference to the wide range of its applications, explains the appearance of the present volume.

The position therein taken in regard to the constructive treatment is high, but tenable; nor is it in the slightest degree at variance with the purest Christian belief and practice. There is no mystery about the procedures, nothing uncanny or occult in them. No supernatural gift is implied; no theory of "a magnetic influence." The results reached must be gratifying to all who are working or wishing for the intellectual, ethical, and spiritual elevation of humanity.

Preface

In yielding to the requests of many friends of his work, by consenting to publish in a readable manual the results of his experiments, together with his personal conception as derived therefrom of the availability of hypnotism for the development of mind and for the cure of crime, the author of this volume is actuated solely by a desire to extend a knowledge of suggestion, as a philanthropic instrumentality, among high-minded American men and women.

J. D. Q.

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WHAT IS HYPNOSIS, AND HOW IS IT INDUCED?

WHAT IS HYPNOSIS, AND HOW IS IT INDUCED?

HYPNOSIS, or hypnotic sleep, implies a mind condition in which the mental action and the will-power of a sensitive subject are under the control of an operator who has induced the state. It is characterized by insensibility to extraneous sounds or retinal images, and to ordinary impressions of sense organs; but by quickened perception of sensations and thought-forms that are pictured by the hypnotist.

The phenomena of hypnotism are scientifically explicable on the supposition of a double self or duplex personality, each self having a distinct state of consciousness. One of these states is called the primary conscious-

ness, and for want of a better definition it may be explained as the self-luminousness of the objective mind, the inner light in which all the actions of the waking mind are made visible to that mind. The other, called the secondary consciousness, holds those mental procedures of which, objectively, we know nothing—all automatic actions. Each human being is thus an individual with two distinct phases of existence, a combination of two personalities which do not shade into each other—the personality by which he is known to his associates, which takes cognizance of the outside world and consciously carries on the ordinary business of life; and a higher, more subtle personality, which science has demonstrated to be capable of acting independently of a physical environment, which, as the image of God, intuitively apprehends, and which the writer believes will assume relief after death as the essence of the

pneuma or soul.* The astonishing communications of entranced mediums regarding events actually occurring in remote parts of the world at the very moment of their revelations are comprehensible only on the theory of supranormal perceptive powers possessed by subliminal selfs acting at a distance from their physical bodies (a rational explanation of clairvoyance and clairaudience), or of automatic communications between the subliminal selfs of such unconscious mediums and outside personalities not human, who are cognizant of the events described, and are independent of time and space limitations.

Through hypnotization this subliminal or submerged self, which spontaneously asserts itself in the natural somnambulistic state, is brought into active control. It has

* And herein is to be found a scientific demonstration of immortality. The objective self represents spirit entangled with a physical body; the subjective self, pure *pneuma*, independent of brain cells.

long been known that a human being can be thrown into an artificial sleep during which he sustains such a relation to an operator who has induced it, that he is sensitive only to what the operator tells him he is sensitive to, and is wholly subject, so far as his mental operations and physical actions are concerned, to the volition of his hypnotist. A hypnotized person sees, hears, tastes, smells, and feels what the operator says that he sees, hears, tastes, smells, and feels—and nothing else. For the time being, his individuality is surrendered to the person who has hypnotized him. As a rule, he gives heed to the voice of no other person, and none but his hypnotizer can awaken him. His condition is one of passive obedience, the primary or objective consciousness being entirely in abeyance, and the subjective or subliminal self maintaining control of the intellectual field. His ears now become avenues of sug-

gestion; and thoughts intruded by precise emphatic declaration upon the subliminal consciousness promptly and irrevocably modify character. Directions given are carried out in the minutest detail; and all elevated suggestions, though involving attitudes and actions conspicuously at variance with the patient's dominant ideas and daily routine, are accepted without criticism and fulfilled at the time and after waking. The subject believes and at last does all that he is told. He is constrained after waking to obey the impulses of his own superior self. In performing suggested acts, however, he has, only to a degree determined by the wish and skill of the operator, become an automaton.

The superiority of hypnotism as an instrumentality for exalting human character over the conventional methods of instructing, reforming, and persuading to meritorious action, is thus as unique as it is startling.

The moralist and preacher address the self that is not in control, the flesh-entangled, hesitating, easily tempted and entrapped objective self; hence their appeals are so often futile. The suggestionist invokes the better subliminal self, invests it with control, and seldom fails to effect the desired purpose. Discriminating hypnotic suggestion is thus a more powerful agent than objective religious exhortation for the moral reformation of the young and thoughtless.

Human beings are hypnotizable by other human beings, between whom and themselves exists a peculiar sympathy or harmonious relationship known as *rapport*. I have reached the conclusion that every person of ordinary intellectual capacity can hypnotize some other persons, and that the great mass of men are hypnotizable. Various methods of inducing hypnosis are practised, all having in view the fixation of the attention upon

some monotonous stimulus of the eye or ear, as sedative music, or a bright object like the nickel-plated point-protector of a lead-pencil, a transparent crystal, a stud in the shirt-bosom, or the eyes of the operator.* In certain instances such a procedure may be profitably supplemented by light passes, or by holding firmly the hand of the patient, by pressing it against the forehead of the operator, or by contact of foreheads, while the whole force of one's personality is concentrated in an effort to overcome any automatic resistance to hypnotization.

The technic adopted by me is as follows: After talking sympathetically with the sub-

* Perfumes also have hypnotic power; the odor of May blossoms, of new-won hay, of balm of Gilead firs, unquestionably contributes to the induction of mental placidness and so to mental surrender. The same may be said of certain colors, although the colors that possess hypnotic influence vary with the personality impressed. Pinks of low chroma seem to have the widest range of applicability.

ject, sometimes for an hour or two, in regard to the failing which he wishes removed, thoroughly acquainting myself with his dominant propensities or controlling thoughts, and, above all, securing his confidence, I ask him to assume a comfortable reclining position on a lounge, and then, while continuing a soothing conversation, I manage in a way determined by the circumstances of the case to concentrate his attention upon a suspended diamond or on a carnelian seal set in an old-fashioned gold pencil which I happened upon among my heirlooms. The Cambay stone is held in such a position within the natural focus of the eyes as to compel an exaggerated convergence of the axes of the balls, coupled with an upward gaze. Such unusual exercise of the ocular muscles soon tires them out; the retinal areas involved are rapidly fatigued by the deep redness and brilliancy of the carnelian; and simultaneously the patient

is urged to *think of nothing,* to renounce the very intention of renouncing mental effort, and to give himself up to me with perfect confidence in the purity of my motives and in my ability to remove or modify his moral or mental disorder. Under these conditions the eyeballs soon become fixed, a vacant stare replaces the usual intelligent look, and the eyelids begin to close and reopen spasmodically.* At this stage the suggestion is given that refreshing sleep is about to ensue; and in a few moments a prolonged breath is taken, the lids close with a slow, regular movement, deep inspirations follow, and I know that I have been given possession of that soul

* Some patients describe a sensation of weight on the eyelids. Others speak of a vapor that seems to come between them and the object their gaze is fixed upon, accompanied with a peculiar tingling in the arms and lower limbs, or with a feeling as if nervous currents of gentle and sustained flow were coursing through the body, inducing a physical and mental calm which culminates in unconsciousness.

for such a time as I may prescribe, to do with it what I will.

In cases so difficult that ordinary methods of hypnotization prove of no avail, and in mild forms of insanity, the author has adopted a more potent method of securing the desired influence. The patient is placed in a high-backed chair, vis-à-vis to the operator, each of his hands in one of the hypnotist's, and their knees and feet in contact. He is then stared into a state of suggestible sleep, which usually supervenes in from ten to fifteen minutes. The ordeal is extremely trying to the operator, who looks into the subject's soul from eyes "as unwinking as the lidless orbs of the Genius of Destruction." The mesmerizee may occasionally glance aside, but his eyes, as if drawn by some irresistible charm, revert to those of the hypnotist. A peculiar expression of surrender (once seen, never forgotten) pervades his countenance,

deep inspirations begin, the eyes close heavily and become sealed, and the head retains the position in which it may be placed for comfort or convenience. In the case of subjects who at once become cataleptic and only partially lethargic, the operator may secure success by redoubling his efforts to concentrate his whole mind and force the thought of sleep upon the personality in rapport, with hands placed firmly on the chest of the subject and with gaze unrelaxed. An hypnotic may see plainly through closed lids:

> "Strange state of being (for 'tis still to be),
> Senseless to feel, and with sealed eyes to see."
>
> —Byron.

Hypnotization by revolving mirrors or other machinery, which may be effected even while the operator is not present, is to be condemned for all higher work. There must be thrown into the procedure as much as possible of the overmastering personality of

the suggestionist, who is assumed always to be pre-eminently stronger than the subject in the particular line of the aid asked. Machine hypnotism succeeds in about thirty per cent. of the cases attempted; whereas eighty to ninety per cent. yield to the wisely directed personal energy of a properly qualified fellow-being. The real work is accomplished through the action of mind on mind.

The responsibility of the moments that follow the induction of hypnosis is awful beyond power of language to picture. The operator stands in a closer relation to the mind in rapport than father or mother, teacher or preacher, husband or wife can ever attain; and it becomes his Christian manhood to act only as the vicegerent of the Almighty in the use he makes of this great power and sacred opportunity. Would he dare to smutch a soul so completely at his mercy with a single untoward thought? Would

he venture to trifle with what is holy in that character? Would he presume, unprepared and unequipped, to strike the sweet bells of that intellect "all jangled out of tune"—he who may have in five brief moments changed the dazed and distraught face of an Ophelia into a countenance of rare beauty and peace by suggestions appropriate to the mental conditions—he who may have seen damning delusions give way and suicidal mania dispelled and criminal tendencies blotted out and moral leprosy cleansed, because harmonious and at the same time exalted ideals, chaste thoughts, and wholesome aspirations have been held up before worn-out, crippled, misguided minds? Is it to be wondered at that a scrupulous suggestionist looks upon hypnotism with reverence, and comes to regard it as a great instrumentality for the moral and spiritual uplifting of the human race?

To accomplish his part in the work of re-

form, it is essential that the hypnotizer should be a person of pronounced moral principle, and should love his neighbor's character as his own from the Christian stand-point. He must see the godlike even in the depraved brother—the better self, the reflection of the Almighty's image in the criminal and the outcast. However obscure, however distorted, it must be his lofty purpose to give definition to this image; and we well know that as the image of the intellectual and ethical divine assumes its clear and beautiful proportions, all sensual thought-forms are forced out of focus. The climax of Christian altruism is reached in this giving of soul to save soul. And the secret of success consists in the substitution of lofty and happy standards for the sinful impulses and demoralizing beliefs that hold sway. The reader can judge of the responsibility resting upon a conscientious physician who undertakes this, of the knowl-

edge of the patient's inner life that is required, of the phenomenal discrimination and the unswerving principle essential to moral triumphs. A high-minded hypnotist will make no compromise with vice.

Nor are infallible judgment and unassailable principle the only requisites to the success of an operator who meddles with the complicated machinery of the mind. The general knowledge which is implied in the higher education of the day, as well as a special acquaintance with the natural history of mental and nervous diseases, is equally indispensable. A practitioner of hypnotism should be a proficient in the physical sciences, in literature, language, belles-lettres, art, sociology, theology — for he never knows into what field the necessities of a given case may carry him, or upon what department of knowledge he may be compelled to draw for his constructive treatment. Gen-

eralities are of little avail; puerilities are worse than useless. In treating a moral pervert recently, I suddenly found myself constrained to present constructively to his subliminal self the functions and technic of the novelette, the only justifiable outlet for his diseased mental energies being in the direction of fiction-writing. In the case of another patient, who had become infected in India with pantheistic ideas, I was obliged to sound the depths of Vedanta philosophy. In a third instance, I was under the necessity of explaining to a hypnotized woman that she could not commit the unpardonable sin (ascribing the miracles of Christ to the power of Satan), and thus succeeded in removing the delusion. One's knowledge, moreover, must be immediately accessible, as there is generally neither time nor opportunity to hunt at force the appropriate antidote for a morbid fear, imperative conception, or de-

lusional mental state—and hunting counter is fatal. The ideal suggestionist must be a carefully educated man. Ignorance in an operator is a disqualifying defect; soul-exalting suggestions are full of atmosphere. Perhaps no one human mind, however highly trained and widely philanthropic, can be sufficiently comprehensive to apply suggestive treatment successfully to every case encountered.

It is not necessary, in order to insure the beneficial effects of hypnotism, to carry the subject into the deeper somnambulous stage characterized by intellectual alertness and apparently purposive acts, but by absence of reaction to sense impressions. The conversion of a hypnotized patient into a somnambule is always to be deprecated. In the first stage of deep hypnotic sleep, the subliminal self unhesitatingly accepts every emphatic statement of the hypnotizer; but even where som-

nolism is not complete and a state of semi-consciousness exists, suggestions are acquiesced in by the patient. Lethargy is by no means essential to success. This fact is not generally realized, the popular opinion being that the subject must pass into a cataleptic state or trance, during the continuance of which seemingly miraculous changes are wrought by the hypnotist. But in hypnotoid states, or states of incomplete hypnosis, characterized by partial consciousness and limited power of memory, suggestions are also efficacious, and such states seem to be especially adapted to educational work—the development of the mental faculties and the conversion of potential into active genius. It is needless to enlarge upon the tact, patience, and erudition required for labor in this field. Almost any sane person may be brought into a hypnotic condition of objective passiveness by a skilful and persevering operator.

The deliberate forcing of a thought upon the mind of a partially hypnotized or even an unhypnotized person with the result of securing the uplift in view, is a procedure sometimes resorted to by the author when hypnotization is difficult or impossible. In his practice, this "thinking the thought into the mind of the subject" usually implies the subject's consent. It may be done (and he has done it) without the knowledge or consent of the person operated upon; and it can be done even without the co-operation of the hypnotist's will, when in the line of his imperative desires. It were idle to speculate on the medium of communication—the manner in which a subjective mind projects its wish or thought, unbeknown to its objective fellow, with a strength sufficient to hypnotize a separate duplex personality. There are in the life about us presences that can be felt — that compel thought and action on

planes higher than average levels—without conscious intention of bettering or exalting. Contact with a nature so near of kin to the Infinite is a continuous inspiration. It stimulates progressive character nutrition in environing selfs, which unfold imperceptibly, yet surely and grandly, year by year, till they borrow, against the fulness of their bloom, from the mighty personality that spontaneously spells and sways and lifts them, the pure fragrance of the soul.

The question is often asked, How long does it take to hypnotize a person? Usually from two to fifteen minutes are occupied in establishing somnolism; but there are refractory cases that require from one to two hours of intense mental effort on the part of the physician. Children readily come into rapport, and as a rule are easily impressed. Sufferers from acute nervous depression, watchful or suspicious patients, and persons under

the influence of a stimulant are difficult subjects. Tea, coffee, or whiskey, before a treatment, is an obstacle to its success; and the simultaneous pursuit of any other means of cure splinters the faith of the patient, so that he secures benefit from neither.

As to the awaking of an hypnotic, he may be told that at a specified time he will open his eyes; or that the operator will rouse him after he has enjoyed a refreshing sleep. In rare instances a patient may continue to sleep long after he has been directed to awaken. No harm will come of allowing him to slumber on; for during hypnotic sleep a mass of nervous energy is stored up, and the system is in consequence put into a condition favorable to the establishment of functional harmony. For this reason certain foreign neurologists * are treating nervous patients by

* Wetterstrand and Voisin. As far back as 1839 a Paris physician (Dr. Chandel) treated two sisters

prolonged hypnosis, keeping them entranced for several weeks at a time, and arousing them at intervals by suggestion, to take nourishment or attend to personal wants. Foolish attempts on the part of thoughtless or ignorant by-standers to interfere with the management of an hypnotic, in the way of suggesting or awaking from sleep, have been followed by distressing and even alarming symptoms.

There is no memory in profound hypnosis

for incipient tuberculosis by keeping them under hypnotic influence for three months, assuring them from day to day of their progressive improvement and of the certainty of their ultimately overcoming the disease. They went about with their eyes open, but in states of personality distinct from those of their previous life. The effect of the treatment was a marked increase in weight, a disappearance of all tubercular symptoms, and a restoration to robust health. The girls were dehypnotized a short distance from the capital; and when restored to their objective selfs, their three months' life of artificial somnabulism was a perfect blank. Their last definite recollections were of snow on the ground in Paris.

of the affairs of every-day life, nor, after awaking, of what has taken place during the hypnotic state; but in a subsequent hypnotic condition, the occurrences of the first hypnotism are recalled. Subjects who have not been lethargic will sometimes insist that they have consciously heard the suggestions. When asked to repeat them, such persons usually fail. They should never be argued with on the subject, but told that even if they did hear the suggestions, good is coming from the treatment — which is true. It is essential to divert their attention from the occurrences of the séance. Extremely neurotic persons to whom the suggestions are at first consciously audible, become as a rule more and more somnolent with each subsequent trial. Patients who have been profoundly lethargic often declare that they have not been asleep at all. In normal sleep there is after waking an ill-defined conscious-

ness of the passage of time; in hypnosis, there is none. Hence the degree of accuracy with which lapse of time is estimated by an hypnotic may be accepted as a general indication of the deepness of his sleep.

Suggestions out of harmony with opportunities, the possibilities of a career, commonsense, or religious convictions, are unlikely to be fulfilled. Fortunately for the protection of society, the power of suggestion to deprave is providentially limited, while its influence for good is without horizon. A mesmerizee quickly discovers the hypocrite in a suggestionist, and a pure soul will always revolt at the intrusion of a sordid or sensual self and spontaneously repel its advances. Whereas it is comparatively easy to change the nature of a kleptomaniac, it is hardly possible to make an honest person steal through post-hypnotic suggestion. On the other hand, criminal suggestions to an

evilly disposed subject would naturally lead to criminal acts. The mind affects the line of least resistance.

In cases where a weak or immature mind has been brought under the influence of a stronger but unprincipled personality, disillusionment or dehypnotization by a suggestionist of marked personal magnetism and pronounced moral convictions is assured. Reversing in a patient an attitude intentionally or unconsciously produced either by himself or an outsider is possible, though not always easy, to a hypnotist. Collitigant suggestions recall the philosophy of the house divided against itself. A fair kleptomaniac who had been successfully treated during the spring was returned to me by her mother six weeks after her discharge because of an unfounded suspicion that a relapse was impending. To my surprise, the girl, who had been most docile on previous occasions, re-

sented all my advances, and the interview ended in a scene that was far from creditable to the young lady. At a loss to comprehend her change of attitude, I consulted my records and found that my final suggestion had been: "You are now done with me. You need my help no longer. You are going through the summer without a dishonest action." The girl had simply resented any further attempt of mine to hypnotize her by reason of this imperative suggestion, realizing that she had not sinned and that the summer had hardly begun.

Finally, the success of hypno-science methods depends largely on the desire of the subject to be cured, and his faith in the power of the suggestionist selected. Given these, and the battle is more than half won. As a rule, there is no hope of securing the consent of a patient while the controlling passion is in paroxysm. But in the subsequent reac-

tionary stage, appeal may often successfully be made to the regrets, fears, self-respect, or higher instincts of the unfortunate, and acquiescence thus secured. Under such circumstances, a high-principled operator is almost sure to establish a rapport. I am firmly of opinion that a Christian philanthropist who sees a reflection of the image of God somewhere in the soul even of a reprobate brother or sister, and who is honestly animated with a desire to illuminate the better self in shadow—I believe such a person is to a greater or less degree *en rapport* with every human being.

AUTO-SUGGESTION

AUTO-SUGGESTION

HYPNOTIC treatment is frequently reinforced by what is called auto-suggestion. It is a psychological fact that the subjective mind of a given individual is as amenable to suggestion by his own objective mind as by the objective mind of an outside person or a spiritual intelligence. Suggestion by an objective consciousness to its own subliminal self is known as auto-suggestion.

It is my practice, where the circumstances of the case will permit, and such reinforcement seems advisable, to supplement the treatment described in the previous chapter with auto-hypnotization. The state of mental abstraction called reverie, immediately preceding natural sleep, has been found exceedingly

appropriate for treatment by this kind of suggestibility; and I advise my patients as they are about yielding to slumber to say to themselves that they will no longer be slaves of the dominant idea or of the vice which is wrecking their lives. Lapse into sleep with such a thought paramount all but equivalents suggestion by a hypnotist. When, for instance, a tobacco, alcohol, or drug slave presents himself for treatment, actuated by a sincere desire to escape from the bondage of his evil habit, he is recommended to conceive himself free as he is falling asleep, and directed to think determinedly in such lines as these: "Whiskey is unnecessary to my physical welfare; it is injuring my health and my brain powers. I do not need it. I shall no longer use it to enable me to accomplish work in excess of what is reasonable. I am done with dependence on its stimulating effects. I shall stand on my own resources hereafter,

utilizing such units of force as are supplied by the assimilation of natural food. I will cease to draw on the reserve fund of my vitality." Addiction to the use of alcohol is curable through this channel alone, although complete reform may not be so immediate as in the case of hypnotization by an outsider. Auto-suggestion, however, will be found a most useful adjuvant in many cases where hypnotism is deemed advisable; and it should be explained to the objective self of an adult patient seeking a cure. In certain instances I have ordered treatment by auto-suggestion during the interval preceding a first appointment for hypnotic impression, and am told by patients how substantially they have been aided thereby in their efforts at reform. Under such circumstances auto-suggestion renders doubly effective treatment by post-hypnotic suggestion, which should promptly follow. The one is complement-

ary to the other; and the more intelligent the patient, the more satisfactory the result.

That an objective consciousness can suggest so forcefully to its own subjective consciousness as to be itself swayed reflexly by that subjective consciousness which it has itself impressed, and in the one line of its impression—is a most marvellous fact of mind. Auto-suggestion is the great psychological miracle, and few realize the part it plays in the drama of life. It accounts for much self-deception and self-elation; it regulates the number of births among intelligent people, and explains the increase of sterility among American women; it renders immune from disease and perpetuates diseased states; it has changed non-contagious into contagious maladies; it is lord of the realm of habit; it is the medium of utterance for hereditary tendencies; it lays bare the secret of influ-

ence, the influence of what is seen and heard, of things unsaid, of things undone; it explains the accomplishment of seemingly impossible feats; it is the channel through which genius finds expression; and it may be contended with no small show of reason that the subliminal self of a Stratford butcher's apprentice, under the spell of an objective suggestion inspired in his boyhood by the Pageants of Coventry, created the deathless plays of Shakespeare.*

* A writer in Chambers's *Edinburgh Journal* of August 7, 1852, ingeniously suggests that the question, Who wrote Shakespeare? might be made the theme for as much critical sagacity as the equally interesting question, Who wrote Homer? He takes the ground that Hamlet and his fellows are not only the productions of one mind, but are beyond comparison the greatest productions which man's intellect, not divinely inspired, has yet achieved. Who conceived these characters? Certainly not the cautious, calculating business man of Stratford, who always had money to lend and money to spend, who worked for the good things of this world, and was without a higher education. Then follows the clever

The means employed to tempt the objective self to impress its own subliminal self for the purpose of inclining to meritorious, foolish, or reprehensible action on the part of that objective self, are everywhere conspicuous. The devices of tradesmen to entrap the duplex personality have become notorious. The objective self is first impressed through the sense organs; it then begins,

explanation that this Shakespeare *kept a poet*—this keen-sighted man, careless of fame and intent on money-getting, found in some London garret a pale student, upon whose genius he drew for the dramas that were palmed off on a credulous public as his own. Shakespeare's friends would fall in with the deception. The kept poet could be sent on tours, become filled with historical associations, and learn intimately the geographical features of many sections for delineation in the plays. Thus the scenery of Macbeth might easily be accounted for, Shakespeare himself having never been in Scotland. This theory disposes of many of the difficulties that have baffled the critics; yet if Ben Jonson's statement is to be believed, that Shakespeare really wrote Shakespeare, the poet the Stratford money-monger kept was his own subliminal self.

often unwittingly, its work of suggesting to its subliminal fellow the desirability or propriety or necessity of purchasing what is ill-adapted, perhaps unnecessary, generally useless, often injurious. The controlling desire is next transmitted in a return current, as an imperative automatic demand, to the self that acts through bodily organs, and the purpose of your solicitor, window-decorator, displayer of tempting wares, or bargain-counter liar, is accomplished.

The science of advertising is based on the foregoing principle; and there is no better illustration of this fact than is to be found in its relation to the patent-medicine business. A patent medicine is a medicine whose composition is concealed in order that it may be advertised as a marvellous specific. It is usually composed of some worthless simple other than represented, or contains substances dangerous to health and life. As a rule, it

is got up by some man or woman with little or no pretension to medical education, who flourishes like a parasite on a deluded public, and trifles with human life, recklessly indifferent to consequences. Many of these persons are criminally responsible for obtaining money under false pretences (their goods not being as represented), as well as for fraudulently administering drugs that undermine the bodily and mental health of those who buy—and all this under the pious pretext of renovating an exhausted body and restoring the powers of a jaded brain.

The patent-medicine business is an immense business, and like a great octopus extends its sucker-covered arms into the very vitals of trade. Half the rural newspapers would be forced into bankruptcy were it not for the lying advertisements of the manufacturers of proprietary drugs. The country pharmacists would have to put out their

lamps; the country stores would hardly pay their expenses; the printing establishments would see the traditional wolf stretched out on their door-mats, if it were not for the sagwas, vegetable compounds, nervines, and golden remedies which are advertised "to bring men and women out of torture worse than death." The object of these advertisements, placards, and pictures, is to induce this torture by impressing thought-forms on the thought machines or brains of credulous persons—who are physically well, and among whom disease increases in the same ratio as patent-medicine advertisements. The diseased thoughts, and thoughts of disease suggested thereby to the objective self and then transferred to the subliminal self, are brought to a focus in the material bodily organs, and imaginary sickness, even more prolific of discomfort and pain than actual organic disease, is the result. The charlatan has

attained his object; he has produced a state of mind in harmony with his false representations, and fattens thenceforth on the distresses induced thereby in his victims. The bold, offensive, and terrifying advertisements of the day represent a systemized attempt on the part of a legion of empirics to create disease for the benefit of their pockets. Through the complementary action of the two selfs the mind tends to become like whatever it dwells upon. "To look on noble forms," wrote Tennyson, "makes noble, through the sensuous organism, that which is higher;" so, to become conversant with the circulars, advertisements, hand-bills, and disgusting portraitures of these unprincipled nostrum-venders, tends to a permanent state of nervous and mental depression. Constant thought of any condition produces a cortex habit, and through the operation of the duplex self induces the con-

dition; and this is the foulest imaginable prostitution of the noblest profession known to man. In a work on medicine, published at Rome two centuries before the Christian era, Cato the Censor exclaimed against the Greek physicians who were being attracted to Italy. For five hundred years, he said, the people had led healthy and happy lives, in blissful ignorance of the medical faculty; but let these Greek doctors come into Rome, and there will soon be diseases enough to treat. History proved the truth of the wise old man's foresight.

Every practitioner of medicine is aware that the drugs he administers are rendered more effective by a belief in their efficacy. Confidence in a doctor engenders life-serving auto-suggestion; whereas doubt or absence of all faith in a physician and his treatment is apt to be accompanied with negative results. "The talisman is faith." For this

reason a knowledge of the remedies prescribed is often concealed from the patient in order to baffle any automatic resistance to the physiological action of familiar medicines. A moral may in like manner be drawn from the credulity of the modern public, who are ready to believe every tale of miraculous cure reported and illustrated in the daily press. The greater the improbability, the more readily do the gulls seize and swallow it—faith cures, mind cures, gold and other drink-habit cures, Christian Science cures, consumption cures, cancer pastes and plasters, and a thousand embrocations, elixirs, salves, syrups, and potions. Each numbers its disappointed victims by the thousand, and experience seems to be a very poor teacher, so far as these fad-chasing sufferers are concerned. The philosophy of such credulity is as follows: The subjects want to be cured, and by exaggerated suggestions they deceive

their own subliminal selfs into monstrous beliefs regarding the possibilities of cure, and rise time after time to the most clumsily offered lures. Similarly, through auto-suggestion, some patients become persuaded that they are not suffering from organic disease, pass on through the several stages of its progress without invoking the aid of a physician, and find themselves face to face with death before they are undeceived. Such is the inevitable outcome of mental and Christian Science treatment, so far as organic diseases are concerned.

Auto-suggestion explains in part the triumphs of Moody at Northfield. Under the spell of his eloquence, his listeners, without resolution or even consciousness on their part, were wont to conform through the operation of their aroused subliminal selfs to the elevated ideals held up before them. Auto-suggestion accounts for many an impromptu

verdict rendered by an automatically acting jury in response to the appeals of a master at the bar or the attitude of a partial judge. Auto-suggestion makes plain the influence of words on the minds and hearts of those who use them. How true it is that by employing sophistry with others, men run the risk of imposing on themselves; and by often repeating a statement which they know to be false, come at last through the force of words to believe it to be true. The subliminal self accepts the falsehood as verity, and reports it as such to the objective consciousness. Traffickers in gossip and scandal intuitively ply their trade through the various channels of suggestion.

The very saloon has its psychology, and the sensuous elements that surround the bar —fountains, flowers, birds of song, glittering glass-ware, realistic paintings—captivate the objective self, and through it force sugges-

tions on the subliminal self that take God out of the character and the career.

Lastly, the Church itself has figured as mistress of the art of suggestion, of the utilization of sensuous means to induce states of mind favorable to the reception of its dogmas. In proof of this, note the repeated sense impression by the dramatic elements of the mass, by the mural decorations of houses of worship, the fretted arches, the altar shrines, the marble figures and storied arras, the solemn lights transmitted through subtly tinted panes of clerestory windows, the delicious music contrived to gratify the ear and plunge the mind into a passive mood appropriate to suggestion by ecclesiastical professionals, the rich incense adroitly calculated to act as a hypnotic agent through the organs of olfaction. Religion appealed from every part of a mediæval cathedral or abbey church to the subliminal self through

sense captivation, not through conviction of the understanding, the proper basis of belief. Christianity is distinctly the religion of intellect, and those who embrace it are expected to have convincing reasons for the hope that is within them. Of this great truth, even modern churchmen have been too often forgetful.

AUTO-SUGGESTION AS THE MODUS CURANDI OF CHRISTIAN AND MENTAL SCIENCE

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SO-CALLED Christian Science, anti-christian in its pantheism and unscientific in its technic, has seized upon auto-suggestion as a means not only to achieve its seemingly wonderful, yet perfectly understood cures, but also to elevate mind and better mora'

It were idle to deny that Christian Science procedures relieve the sick. Every one who is conversant with the subject is aware that pain is quieted, that functional disorders are cured, that the suffering connected with organic diseases is borne with increased fortitude, and that both the emo-

tional and the moral nature are singularly strengthened as a result of Christian Science treatment. The object of such treatment, to quote from Mary Baker Glover Eddy's *Science and Health,* is "to destroy the patient's belief in his physical condition." The proof that the agent of such destruction is auto-suggestion, cleverly called into action by the voodoos of this cult, is to be found in Mrs. Eddy's own statements, as well as in the explanations and reported experiences of her patients. The alternative—which, by the way, this woman arrogates—is the direct application of a supernatural power vouchsafed by the Almighty to her and to the impostors who are disseminating Christian Science doctrines and methods. All place themselves upon an equal footing with Jesus Christ (a Christian Scientist in advance of his age), and claim to "heal" in the same way as, they assert, He "healed," by the

power of mind over matter. In the transaction of this business of "healing," they act as spiritual brokers, always for a liberal commission, to negotiate on the floor of the Celestial Exchange for what they are pleased to call "the action of the divine mind over the human mind and body."

Both Christian Science healer and hypnotic operator seek to alleviate or remove pain by impressing the mind of the sufferer —the one, with the idea that it *actually does not exist;* the other, that the subliminal mind will so regulate the outflow of nerve energy to the affected organ or tissue as to induce a nervous diversion, naturally accompanied with deadened perception of the pain, or entire insensibility to it. The one procedure is moral; the other, the reverse, because based on falsehood. The principle that "belief in pain explains pain" is daily exploited by Christian Science doctors; "the penalty

for believing in the reality of sickness is sickness." Headache, toothache, neuralgias, etc., are treated by attempting to persuade the patient that physical suffering is an illusion; there is no such thing. "Tumors, ulcers, inflammation, pain, deformed spines," writes Mrs. Eddy, "are all dream shadows"; there is no reality about them. Metaphysical treatment on this basis is daily pushed to the verge of brutality by ignorant and irresponsible practitioners of this sect.

The relation of auto-suggestion to Christian Science cures may be illustrated in certain statements of Mrs. Eddy's:

I. "Cures were produced in primitive Christian times by faith." Whereas this is not true—the cures being the result of supernatural power, and faith being the condition of cure, the fee demanded by the Great Physician, not the cause—recourse to the argument makes plain her position.

II. "Convince a person that matter cannot take cold, and *he* will not." How is this to be accomplished except by deceiving his subliminal self with the monstrous falsehood, and then calling into active control the subliminal self so hoodwinked. An objective self blessed with common-sense could never be "convinced" of such balderdash. So there is no other conceivable way of "proving to invalids," in the face of the conspicuous effect of climatic conditions on health and disease, "that they can be healthy in all climates," except by downright lying to the subliminal self, through auto-suggestion, on the part of a tricked imbecile objective self. The result of such cozenage is evidenced in the premature death of tuberculous stay-at-homes, of patients with Bright's disease retained in cold wet climates, of sufferers from bronchial catarrh denied the palliative effects of moist and warm climates.

But especially in the following, from *Science and Health,* do the long ears of the ass, Fad, crop out through the lion skin of science. The treatment of the Christian Scientist is to "efface the images of disease from the mind *by keeping distinctly in thought* the fact that man is the offspring of soul, not body; is spirit, not material." Such premeditated *keeping in objective thought* soon impresses (on simple scientific principles) the self that is automatic with a belief in Mrs. Eddy's fallacy. The faddists, however, who are bewitched with "Eddyism" reject examination by inductive methods, and insist on changing the name of an instrumentality known to scientific men at least as early as 500 B.C. from Pythagorean "influence," mesmerism, animal magnetism, odylism, artificial somnambulism, or neurohypnotism, to Christian Science. On precisely the same principle, reading her book,

Science and Health, is, as Mrs. Eddy declares, "curing thousands."

This work has been found a most efficient stimulator of auto-suggestion by ignorant and inferior minds, who imagine that its learned nonsense, which they cannot understand, must for that very reason be replete with meaning—and whose superstitious intellects attach the same virtue to its psychotherapeutic formulæ as the Southern negroes believe to reside in the conjurations of their voodoos and fetich-doctors. The patient's credulous objective intellect is first impregnated with faith in the Christian Science system of furnishing relief; it then suggests the desired relief to the secondary consciousness, which, through its regulation of the ordinary processes of digestion, absorption, elimination, circulation, and innervation, controls functional disturbances. There is thus no difference between the philosophy of

the cure effected by the suggestionist and that of the Christian Scientist. The rose by another designation would seem to breathe a sweeter smell.

The only way in which the hopelessly creed-bound professors of Christian Science can be cured of their mania—for it is a true mania, and hence is not approachable by argument—is by counter-treatment through reputable hypnotic channels—disillusionment of the deluded subliminal self by radical destructive treatment.

The claim of Mrs. Eddy to credit for "the healing of incurable diseases" is preposterous, and argues *dementia senilis* or a deliberate intention to bait gudgeons.

An organic disease is one in which there is a structural change in the part affected, an anatomical alteration. Mrs. Eddy declares that she has cured such diseases "as readily as purely functional diseases," and with no

means but mind. This presumptuous claim is equivalent to a demand on the public for faith in her power to work miracles, to replace a honeycombed kidney, or fill a cavity in the lungs with healthy pulmonary tissue—achievements somewhat beyond the power of metaphysical clowns and marvel-mongers.

Auto and post-hypnotic suggestion are utilized by the reputable practitioner always with reference to what is possible and practicable, as well as to what is desirable. It is unchristian, antichristian, criminal, to employ either as an agent for deceiving the credulous, for riveting their faith to impossibilities in the line of cure through persuasion of the subconscious self that miracles are not out of date. This rôle every Christian Science healer stands prepared to play with the most unprincipled effrontery; whereas no conscientious physician pledges the impossible to any patient in the hope of tempo-

rarily elevating his physical or mental condition, with a view to obscuring an inevitable termination. To do so would be immoral. It is plainly the duty of the suggestionist to represent to the sufferer from organic disease the benefits that may reasonably be expected from the application of hypno-science, viz., the control of nervous symptoms through redistribution of nerve energy by the induction of outflowing currents strong, sustained, continuous, and evenly disposed over the whole body;* the establishment of functional harmony and the habit of sleep; and the intensification of the normal powers of endurance and resignation, the placing of the mind in an optimistic attitude—but no miraculous

* In the calm of hypnosis, at the command of the operator, all nervous symptoms subside; the heart stops its tumultuous beat; the pulse falls from 120 to 70; the respiration becomes slow, regular, and breezy; and the sinking feeling about the præcordia is put to flight.

cure. The responsibility of accepting or declining treatment by suggestion, as thus explained, must rest with the patient.

What is popularly known as " absent treatment " is nothing but suggestion. A healer advertises; a would-be patient responds, and pays the required fee. She is notified that at certain hours the healer will treat her. She is foolish enough to believe it, and her faith, or auto-suggestion, in case she is suffering from a functional trouble, brings her relief on purely philosophical principles. She really does have treatment, and may better by it permanently; but she does the work herself, and, save as he appeals to her credulity, the healer has nothing whatever to do with the cure.

AUTO-SUGGESTION AND FAITH

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FAITH without works is dead. So faith unfounded on rational conviction is dead also—and certainly unacceptable to the Almighty from the stand-point of the Bible. Why does an intelligent adult believe in the cardinal doctrines of Christianity? Because he has examined the evidence pro as well as con, and satisfied himself that they are true; because he has encountered unimpeachable testimony regarding the greatest of all miracles, and accepts God's plan of salvation through the incarnation and sacrifice of Jesus Christ. He has laid hold of this both objectively and subjectively—with both person-

alities. His automatic as well as his conscious life conforms to the requirements of Christianity. His automatic self has of course been impressed, but on a distinctly different principle from similar impression by a belief in the supernatural without sufficient evidence—a belief in the efficacy of faith cures, divine healing, vitapathy, osteopathy, etc., which is necessarily unsupported by reason. The one impression is made by a religion that worships; the other by a superstition that blasphemes. The one represents the incoming of God into the soul of man; the other heralds a triumph for what has been called "Swarmism," or collective suggestibility, whereby a mass of inferior minds are dazzled, and through suggestion is begotten an enthusiastic approval of the freaks, fads, and follies of the day.

In the one case there is a conspicuous disposition to be deceived and carried away by

theories inconsistent with reason and natural law; and a frivolous half-balanced objective intellect assents to the preposterous claims of every new "ism" that is agitated. In the other, faith is crystallized as the result of deliberate investigation and soul-satisfying subjective experience. The primary and the secondary consciousness of a consistent Christian are in perfect harmony; the primary and the secondary consciousness of a deceived enthusiast are really in antagonism because the subliminal self has been bent away from its normal standard of right apprehension and constrained to accept, for the time being, the alluring declarations of a persistent, though weaker, objective self.

The faith that God demands of man is the assent of his reason to truths credited upon the divine word as contained in the Scriptures; to quote Matthew Arnold, it is "the

being able to cleave to a power of goodness appealing to our higher and real self, not to our lower and apparent self." This higher subliminal self is gifted with spiritual perception, as well as with supranormal mental powers; but those whose lower and apparent selfs, speaking through an animal organism and swayed by unworthy motives, suggest repeatedly to their better selfs in the line of their carnal desires, at length benumb the whole receptivity to spiritual impression, and thus grieve the Holy Ghost. The grace daily offered is daily rejected, until the power to receive it is destroyed. It ill becomes finite beings to judge of the outcome; but certainly the future development of such souls must be in the line of their earthly choice, unless God in His goodness shall vouchsafe to break the shackles of perverted suggestion in the world of purely spiritual life. "In the most pessimistic

forecasts we make for humanity there is always this underprotest of hope."

The writer is not to be understood as intending to substitute auto-suggestion for the grace of God, or for enlightened faith in God. Yet in the providence of the Almighty suggestion is made practicable by His amalgamation of a double consciousness in each individual mind, and it is psychologically possible that suggestion is the means through which God, as well as human selfs and spiritual intelligences, communicates directly with the subliminal man. And who will deny that it is by the quality and quantity of such communication with the Infinite that human souls are distinguished from one another? Cultivation of suggestibility to the influence of God is thus cultivation of individuality. Auto-suggestion is not itself the saving grace, as Christian Scientists make it under another name. It is but the channel

God has provided for the conveyance of sustaining grace, the vehicle for the transmission of faith to the self that spiritually perceives, and intuitively apprehends without recourse to logical procedures.

MORAL REFORM EFFECTED BY HYPNOTISM IN CONTRAST WITH CONVERSION INVOLVING MORAL REFORM. THE ETHICAL VICTORY

MORAL REFORM EFFECTED BY HYPNOTISM IN CONTRAST WITH CONVERSION INVOLVING MORAL REFORM. THE ETHICAL VICTORY

IT is argued by moralists that there is no ethical victory on the part of the patient who abandons an evil habit under the influence of hypnotic suggestion; and thoughtful persons have ventured to inquire, What is the difference between a moral reform effected through hypnotism and a conversion to Christianity involving a moral reform?

An ethical victory in the abstract is achieved only when a person deliberately overcomes sin, or resists temptation, without

God's help and without suggestion through the subliminal self, but solely by the determined effort of a consciously active will stimulated by considerations of propriety, of physical safety, or of worldly expediency. In cases where the Holy Spirit empowers a man to resist temptation or to perform a meritorious act, there is certainly no abstract ethical victory; for the energizing agent is not the objective self concerned acting as its own Saviour, but an outside self, even the Spirit of God. Christians openly credit God with aid, because they apprehend their own insufficiency and realize the spiritual accessions to their strength of soul. The conceit involved in a claim to personal moral triumph would be inconsistent with their profession, for it would equivalent subtraction from the functions of the Holy Ghost. The very Christ contended that in His human nature He did nothing of Himself. The victory of

Job—which culminated in that cry of the soul, "Though He slay me, yet will I trust in Him"—was an abstract moral victory of the highest order, achieved by the godlike in the man, without specially conferred grace.

Both in hypnotic reforms and the reforms accompanying conversion, petition is made for outside aid and action is taken under outside influence. In each case the ethical victory consists in the cumulative desire for betterment; and in each case recourse is had, under the stimulus of such desire, to a stronger and richer personality. But the results consequent upon an influencing of a subliminal self by a human being and an influencing of a subliminal self by the Spirit of God differ vastly in degree—even by how much the Spirit of God is superior in purity, love, discrimination, and power, to the spirit of man. Apprehension of a depraved moral constitution, of delight in the law of God but

of slavery to that other law in the members that wars against the law of mind; earnest wish for reform when the state is one of moral disease or moral mania—must always lead a believer to sue for grace. But something more than prayer is needed. In the treatment of physical ailments, God helps those who help themselves, who avail themselves of the services of doctors and nurses and of the agency of appropriate medicines. So in dealing with moral disease, where irresistible impulses drive unfortunates to the commission of crime or steep them in health-destroying vices, it were irreverent to trust to prayer alone, hoping for some special interposition of Providence in behalf of the moral leper. The psychic treatment which science has approved—and which is just as much a means, in God's providence, as are drugs for preventing, curing, or alleviating physical disease—should be

applied, viz., judicious hypnotic suggestion, in the hope of re-establishing control by appeal to the subliminal self. There may not be so great an ethical victory in the semi-automatic performance of meritorious acts suggested by a hypnotist as is implied in a conscious endeavor to do right with the help of God; but I most unqualifiedly assert that suggestive treatment of this kind paves the way for the achievement of future ethical victories which, humanly speaking, would otherwise be impossible. And no one will deny that society is the gainer, whatever the ethical situation may be.

Suggestion is to be regarded only as a means whereby the soul may be reached, and as nothing more. That the Holy Spirit utilizes the automatic self to effect His regenerative work, who will venture to deny? That a conscientious physician is justified in employing the same means to alleviate mental

and physical distress, smooth the pathway to the grave, or remove moral taints from the nature—and that he can do so without shattering a patient's faith in the Christian religion or interfering in the least with the ability to achieve moral victories—no person blessed with a modicum of common-sense would for a moment question.

The writer is naturally not in accord with those visionaries who imagine they see in impression of the subliminal self an explanation of all spiritual phenomena, even of the Biblical miracles, and who hope for a realization of their wish to rid the world of a necessity for Jesus Christ by proclaiming every subliminal self its own Saviour. The miracles of Jesus were not hypnotic miracles because they involved the absolute cure of organic diseases and defects. Christ may have utilized the subliminal self to effect character change, as the Comforter He has sent among

us may do to-day. But He touched the physical organism *im*mediately when He cleansed the leper, opened the eyes of the congenitally blind, restored power to the palsied frame, and animated dead protoplasm with a living *psyche,* reincarnating the disembodied spirit in its former tenement. Neither patient nor audience was the dupe of hypnotic suggestion, as unbelievers contend. The argument that astute Pharisees, ever on the alert for damning evidence and notoriously so baffled as to ascribe the miracles of Christ to the power of Satan, were deceived by a mesmerist—that the whole Roman world was hypnotized by a Galilean carpenter and a handful of fishermen—that Palestine, under the spell of suggestion, testified so irrefutably to the death and resurrection of the Redeemer that these two events stand proved not for an age, but for all time—is too childish to merit serious notice. The theory that the recipients

of Christ's favor were, after the Christian Science method, juggled into a belief that they were not sufferers, and that such a ruse was instantly followed by cure, is based upon a blasphemous construction of the mission of Jesus but a degree less reprehensible than the sin of those Jews who trumpeted the unpardonable words, "He casteth out devils through Beelzebub."

SUGGESTION AND RESPONSIBILITY

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HEREDITY and environment make us what we are. Heredity represents a mass of potent suggestion transmitted from ancestors through the medium of "heredity-carriers," called germ-plasms, that unite to form the human embryo. What is called ante-natal impression is but suggestion to the forming self by the physical mother. While environment may be explained as suggestion to the formed maturing and educating self by surrounding influences like companionship and instruction.

It is generally understood that physical characteristics, predisposition to disease, mental, moral, and spiritual attributes, insanity,

and criminal tendencies, are heritable. It may not be so widely known that excess in the use of alcohol and narcotic drugs induces in parents abnormal nervous states that are the direct cause of feeble-minded as well as feeble-bodied, of epileptic, idiotic, and even criminal children, the untoward tendencies being perpetuated under natural laws to the third and fourth generation. Where lodges the responsibility for viciousness, profligacy, or crime in the grandchild of a drunkard? And who would hold that the offspring of an inebriate mother, saturated with alcohol before their birth, are in any way personally responsible for the nervous or moral diseases that come into the world with them and cling to them through life? Fortunately, in all these cases, there is a strong current of reversion setting toward the normal types and higher standards of remoter ancestors (atavism); and this is the reason why discreet

suggestion is so puissant an agent to oblique from inherited or acquired weakness or sin, and throw into relief the noble traits that slumber in every character.

It has been contended that in view of the inheritance of multiform attributes, human beings of the present age have little claim to originality. With equal force it may be argued that for many of our acts we are not morally responsible. The romance, *Elsie Venner,* was written by Dr. Holmes to illustrate this point. The real aim of the story, he says in the preface, was "to test the doctrine of original sin, of inherited *moral* responsibility for other people's misbehavior. Was Elsie Venner, poisoned by the venom of a crotalus before she was born, morally responsible for the volitional aberrations which, translated into acts, become what is known as sin, and, it may be, what is punished as crime?" How far is a child re-

sponsible for inherited tendencies which he knows nothing about and cannot prevent from acting? I can but believe, with the gifted author of this weird story, that all the unfortunate heirs of evil suggestion, the children who are morally poisoned before they see the light and act in accordance with natal tendency, are proper objects of divine pity rather than of divine wrath. To me they appeal with an unwonted interest.* It is

* There need be no Elsie Venners, strictly such, in these days, because the effects of ante-natal shocks are removable by suggestion. The influence of maternal impressions upon the nature of an expected child, if not perfectly understood, is universally admitted. The dominant ideas, delusions, and imperative fears of prospective mothers that menace the moral or mental health of selfs that are yet unborn should be eradicated without delay by the most careful treatment. Conversely, it is possible through the same instrumentality to stimulate the intellectual germs, shape the moral propensities, and so determine the ethical and mental destiny, as well as the mere physical constitution, of the child awaiting birth. Experiments are now making by the author

believed that a better acquaintance with the principles of heredity, the hoped-for outcome of investigations now making, must materially modify existing systems of education, punishment, and reform, and recognize suggestive therapeutics at its true worth as an instrumentality for betterment.

Inherited suggestion measurably relieves from personal responsibility for acts automatically committed in the line of the suggestion. This is distinctly the teaching of St. Paul, in Romans VII.: "For the good which I would, I do not; but the evil which I would not, that I practise. Now, if I do what I neither approve nor wish to do, *I* (that is, my real self or spiritual part) am in no sense doing it—but the indwelling

of this volume having in view intra-uterine inspiration by suggestion to the enceinte woman. The possibilities of physically, rationally, and spiritually elevating the human race through this channel become infinite.

inherited tendency to deviation from the divine law is the accountable factor in my wrongdoing." Kleptomaniacs in lucid moments deplore their weakness and explain their position almost in the words of Paul. The two selfs that contended for the control of Araspes in Xenophon's historical novel, *The Cyropaedia,* are paralleled by the two selfs of the apostle, viz., the self of spirit and the self of flesh—the one impelled by desires, motives, and interests diametrically opposite to those of the other. And these two selfs of Paul correspond to our subjective or subliminal personality, the pure *pneuma* which is swayed by moral impulses and intuitively resists deflection from the perpendicular of truth, and the susceptible, continuously tempted, peccable objective personality with its ingeniously contrived excuses for gratifying the sinful desires of the flesh. Assuredly, the Paul of Romans discerned the du-

plex personality, bore witness to the battle of the selfs, and questioned the doctrine, not of inherited propensity to sin, but of inherited responsibility for that sin.

On this same principle, immoral attitudes inspired by the constant suggestion of wicked or misguided parents certainly do not find place in the category of punishable sins. The mother who forever worries, grieves, fears, scolds, raves, fattens on scandal, must induce depraved states in the minds of the children growing up about her through the potency of incessant suggestion. They, too, develop into selfish, jealous, narrow, uncharitable beings because their objective intellects have through the formative years been impressed in these various lines, and have in turn suggested to their several subliminal selfs false views of life which never dissolve into the true. How far an absolutely just Judge will hold such souls responsible for their mis-

taken opinions; for their prejudices, aversions, and hates; for their predilections and their loves—is surely a legitimate question for discussion. The principle involved is entirely distinct from that which obtains in deliberate suggestion to matured minds, where the obligation to examine both sides of a presented case is binding, and the responsibility of deciding in accordance with the evidence is fixed and recognized. Under such circumstances, the soul is held accountable for wilfully or thoughtlessly entertaining the compromising suggestion. Duty implies not only doing what is right, but finding out what is right in order to do it.

Although the Apostle implied in his use of the Greek word *ἁμαρτία* an inherited tendency to sin, he nowhere intimated that sane adults endowed with powers of examination and judgment are not accountable for their sins. But he sought to show men that

the sins of the objective self are, at the instigation of passion and lust, committed in direct opposition to the holy instincts of the subjective self, *τὸν ἔσω ἄνθρωπον*, the inward man; and thus he was the first to exhort human beings to put the subliminal self in control—the superior part of their nature which delights in the law of God above the carnal part which serves the power of sin. And this is accomplished by submitting the subliminal personality, through consent of the self-convicted sin-serving "flesh" (*τῇ δὲ σαρκὶ*), to impression by the grace of God. The impulse to right-doing thus imparted is obeyed by the conscious man who, in his weakness and despair, prayed passionately for it in his objective life. Such is the interpretation psychology would place upon the philosophy of the Apostle Paul.

What has been said of the parent holds true of the teacher, who stands in the next

nearest relation to the developing child. School as well as home suggestion determines character. The natural teacher wields a hypnotic influence; and when the automatic self of a pupil is once under his control and controls in turn the thoughts and acts of its own objective child self—where lies the responsibility for these thoughts and acts? The greatest educators contend to-day, as they have always contended, that the youngest pupils should be under the influence of the most experienced and most cultured teachers—men and women of beautiful character, of inflexible adherence to Christian principle, calm, sincere, strong, dead to all selfish interests, and profoundly impressed with the gravity of the work they have taken in hand. Instead of this type of instructor, thoughtless untrained grammar-lads and conceited girl-graduates are intrusted with the most solemn of duties

—that of giving the earliest and most important bent to youthful souls.

It is evident that between suggestion as involved in heredity and suggestion as implied in environment, a large mass of what is called responsibility—the state of being answerable or accountable for deliberate thoughts, words, and actions—is obliterated.

MORAL USE OF HYPNOTISM. SUGGESTION IN THE TREATMENT OF THE CIGARETTE HABIT

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OUT of the general interest centering of late years in the results of psychological research has recently sprung a special and absorbing concern in hypnotism, particularly with reference to its use as a moralizing agent. It was in the hope of establishing an inductive principle as regards the applicability of suggestive therapeutics to the eradication of criminal traits, hereditary and acquired, that the writer began, during the winter of 1899, a series of experiments in the Borough of Manhattan. The

cases of moral import successfully treated by suggestion may be classified under the following heads:—

Cigarette Addiction.
Inebriety and Morphinomania.
Kleptomania and Hopeless Dishonesty.
Sexual Perversions
Wilfulness, Disobedience, and Habitual Falsehood in Children.
Intellectual Disequilibration and Moral Anæsthesia.

The value of post-hypnotic and auto-suggestion for the cure of crime and for the correction of certain phases of perverted mentality no longer admits of question.

In one of the New York lodging-houses for boys, the only institution of the kind to which the writer was accorded access, a number of intelligent young fellows, representing the

newsboy, bootblack, and errand-boy class, were found desirous of being freed from practices prejudicial to their physical and moral health. The cases there encountered included cigarette addiction, kleptomania, moral perversion, and low or misdirected intelligence. The method pursued with cigarette-smokers, some of whom admitted the smoking of forty to fifty cigarettes a day and exhibited many symptoms of nicotine poisoning, was to deprive them gradually of the stimulant.* The suggestion was given to

* If a stimulant like tobacco, alcohol, cocaine, or morphia, be removed suddenly by a hypnotic suggestion to the effect that it is not needed and will no longer be resorted to, the same serious depression is likely to follow discontinuance of its use as is observable in objective treatment. In the case of patients stimulating both with morphia and cocaine, it is my practice to take the cocaine away first, and then, after the patient has been gradually deprived of this drug, to begin on the morphia. The tendency to go beyond the requirements of a suggestion must also be borne in mind in the case of patients depending on

smoke fewer cigarettes each day of the ensuing week, until the number was finally reduced to one after each meal. At the second hypnotism the suggestion was, You are done with cigarettes and have no further use for tobacco; it will nauseate you, keep up your nervous symptoms, increase the irregular action of your heart, continue to irritate your throat, and aggravate the eye trouble it has induced. It will interfere with your success in life. This repeated three times. The rewards of honesty, moderation, and devotion to employers' interests were then pictured, and the patient was told to wake up at a

dangerous stimulants. And this tendency is further complicated by a propensity to substitute another stimulant for the one withdrawn. If tobacco be interdicted, the patient, for instance, may take to drink; if the use of one kind of alcoholic stimulant be checked, recourse is likely to be had to another. The prohibition of whiskey may lead to the intemperate use of beer; of cigarettes, to the adoption of the pipe; of morphia, to alcoholic excesses.

designated time, feeling encouraged, ambitious, and happy. These suggestions are always fulfilled; a disgust for tobacco is produced, sometimes so strong that after the first treatment the patient will almost entirely forego its use.

The following cases are typical:

Frank W. Black, aged twenty, who had smoked for eight years, and whose daily average had reached fifty cigarettes, reported to me on the 19th of March, in a markedly nervous condition, and with the respiratory passages inflamed by the inhalation of tobacco smoke. He was hypnotized and the suggestion given to him not to smoke more than four cigarettes a day, and that he would overcome the habit entirely. He came to my office on the 22d of March with the following report: On the night of the 19th (he is a night watchman) he smoked five cigarettes and a pipe three times; on Monday

night, a pipe twice and no cigarettes; on Tuesday night, a pipe twice, with no desire for cigarettes up to 9.30 on Wednesday morning. He was then hypnotized again and told to continue smoking two pipes for three nights, and on the fourth night to be content with one, and assured that he would entirely lose his taste for tobacco in two weeks.

The second case, Andrew Keane, aged eighteen, is one of the most interesting of all. He was a nervous wreck from cigarette addiction—suffering from tobacco heart, fugitive pains, inactive liver, mental torpor. He had persistently tried to break off the habit, but without success. Failed to hypnotize on March 19th and 26th. Ordered him to report at my office on Tuesday, April 18th, and after an hour's trial succeeded in producing artificial somnambulism. The suggestion was given to him to reduce the number of cigarettes gradually from thirty a day,

his average when not flush of money, and to come back a week later. This the patient did, having smoked only four cigarettes during the whole week following hypnotism. On April 25th he was again hypnotized and told very emphatically that he had given up smoking and had no further use for tobacco—that cigarette smoking would nauseate him, keep up the irregular action of his heart, destroy his nervous equilibrium, and interfere with his business prospects. The reward of abandoning the habit was then pictured to him—restored health, the securing of a position in which he would win the respect of his employer by honesty and faithfulness, business success, and social rise. He was told to awaken with a feeling of encouragement and manly self-dependence, which he did. On May 4th he came to my office and told me he had not smoked once in the interval, nor felt the slightest inclination

to do so. His general health was good, the rhythm of his heart perfect, his skin clear of an erythematous eruption that covered his body before treatment. He was hypnotized again, the general suggestions were repeated, and he was discharged.

On the 4th of June last, a young man of German parentage, Schmidt by name, came to my office suffering from what his famliy called *tabakvergiftung,* or nicotine poisoning. Some days he averaged as many as three packs of cigarettes (60), inhaling the smoke, and thus inflaming the respiratory passages. He exhibited the characteristic trembling of the fingers and hands, and his face was covered with a typical acne. The tobacco eye, involving a more or less pronounced atrophy of the optic nerve (tobacco amaurosis — dimness of vision) not infrequently met with in cigarette addiction, was not marked in this case. There was no oc-

cupation neurosis like telegrapher's cramp, and the abuse of the narcotic had not led to the usual excessive indulgence in alcoholic stimulants which so perfectly counteract the depressing effects of nicotine. Both knee reflexes were absent—a somewhat significant symptom, as it is well known that the abuse of tobacco interferes with nervous nutrition, and hence is taken into account by neurologists as an important factor among the causes of tabes dorsalis, or chronic degeneration of the spinal cord. This young man had exhausted all the ordinary methods of treatment, had tried in vain the various advertised cures, and was proof against the patiently directed influence of a devoted mother and sister.

Schmidt was hypnotized and the suggestion was given that he would not smoke more than three cigarettes a day until he saw me again; that cigarettes would nauseate him, ruin his

health, and interfere with his success in business. The constructive treatment consisted in picturing fidelity to his employer's interests, honesty and energy in his service, with their accompanying rewards, viz., the approbation of his own conscience and objective recognition of his merit by successive promotions. The exact words, which were spoken slowly, earnestly, and feelingly, were as follows:

"You are about done with tobacco; you are through with the poison. Before long you will stop smoking cigarettes entirely. From now until you see me again you are not going to smoke more than three cigarettes a day; you—are—not—going—to—smoke—more — than — three — cigarettes — a — day. You hear me, from now until you see me again you—are—not—going—to—smoke—more—than—three—cigarettes—a — day. You simply cannot smoke more than three

cigarettes a day. They will hurt you if you do. They will make you sick. They will nauseate you. You — simply — cannot — smoke—more—than—three—cigarettes—a —day."

For three minutes I spoke impressively in this strain; then, after a pause, I gave the constructive treatment as outlined on page 106.

A very much surprised and a very happy youth was Martin Schmidt on that Sunday. For the first time in six years he had no desire to smoke a cigarette. According to his own account, he looked forward with pleasure to going to work on Monday. New interests opened before him. He felt a desire to excel, to display greater energy. He was like a new man.

On June 6th, Schmidt reported at my office again, and stated that he had not smoked any cigarettes since he had been hypnotized,

nor felt any desire to do so. He further spoke of taking an unwonted interest in his work. The treatment was repeated. He was told emphatically that he had no further use for tobacco, that he could not smoke cigarettes any more, and never would want to. And the same outlet for mental energy was sought in his business opportunities.

The following day he tried to smoke merely to see if the craving was gone. A few puffs made him faint. He had never known nausea so severe. The cure was complete. To quote his own words: "From then on even the thought of smoking made me feel sick. This seemed strange, and on Wednesday evening after tea I determined to try my best to smoke a cigarette, just to see if I could do it. A few puffs satisfied me that I was cured. I felt deathly sick; I could not go on."

Young cigarette smokers, as a rule, keep

within the limit of my allowance, and often, as in Schmidt's case, cease to smoke after a single treatment. Hypnotic suggestion is thus a far more satisfactory method of dealing with this vice, and infinitely more prompt in its action, than any tobacco antidote tablets, coca-bola, tobacco nervine, etc.

Cigarette smoking is more injurious than the use of tobacco in any other form, first, because of the inferior quality of the tobacco usually employed; and secondly, because the smoke is inhaled, thus producing the most depressing effects. The whole system is tobacconized, the organs and tissues of the body smelling of tobacco smoke. Boys who begin the use of cigarettes at five or six years of age, as many do, break down during the critical period of puberty. Boys who contract the habit later in their youth, and defy the risks of puberty by going to the usual extremes in the abuse of cigarette smoking, are likely to

become nervous bankrupts before they are twenty-one. Indeed, excess in the use of tobacco is regarded as a frequent cause of "Americanitis," or nervous prostration.

There are conditions observable in some cigarette smokers that would not seem to be legitimately referable to nicotine poisoning—a lessening or complete loss of moral sensibility, with a conspicuous tendency to falsehood and theft, which suggest opium effects. Although cigarettes have been analyzed several times by different chemists of reputation and responsibility, Professor Chandler included, only one analyst has ever reported opium or morphine in a cigarette. If Dr. Chandler be correct in his opinion that "the worst thing in cigarettes is tobacco," then we must look to nicotine in explanation of much of the moral astigmatism prevalent among American boys and young men.

A recent patient, a broker by profession, af-

forded in the history of his treatment a very instructive illustration of the statement made on page 27, that the mind of the hypnotic affects post-hypnotically the line of least resistance. Cigarette smoking persisted in for years had induced pronounced nervousness, insomnia, and bronchial irritation. In response to the first suggestions, this patient had dropped from twenty-five cigarettes a day to five, but in the excitement of a panic had risen to eight and subsequently to fifteen. Two weeks after the second treatment he reported this fact at my office, but supplemented his report, apparently discouraging, with the statement that he was perfectly well, had no cough or restlessness, and enjoyed refreshing sleep at night. What he had really consulted me for was accomplished, and yet he had kept up the cigarettes. He asked an explanation; it was this: The suggestions to discontinue smoking were

based destructively on the fear thought of a distinct relationship between the physical conditions and the use of cigarettes. But the subliminal mind found it easier to render him immune from the effects of cigarette smoking than to interdict the smoking, and hence sent out its decree of spontaneous protection of the nerve-centres from the ordinary effects of the nicotine. In the subsequent treatment all argument with the subliminal mind will be dispensed with, and the craving directly assailed.

DIPSOMANIA, OPSOMANIA, MORPHINOMANIA

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THE drink habit is as amenable to treatment by hypnotic suggestion as cigarette addiction. In fact, some of the popular cures are in reality mere suggestion cures, there being no specific virtue in the drugs administered, certainly not in the hypodermatic injection of Croton water. Periodic drink storms are usually forecast by significant symptoms well known to the family and friends of the victim—irritability of temper, restlessness, unaccountable depression. Immediately upon the appearance of these symptoms, the patient should be treated by suggestion. Many such subjects recognize their danger, and sincerely wish to be cured.

They are told not to drink, that they have lost their taste for beer, wine, whiskey; that alcohol in any form will disgust them, and that they cannot take it, cannot carry the containing glass to their lips. The society of low companions is tabooed; the pleasures associated with drink and the glamour of the bar-room are pictured as meretricious; the physical, mental, moral, and financial bankruptcy that accompanies dipsomania is held up before the view of the sleeper, and he is forced to the conviction that begotten of this apprehension has come into his soul an abhorrence for drink and all that it stands for. The subpersonal mind is then directed to the vocation or the avocations, or both, as circumstances suggest; and the subject is assured that henceforth he will transact business on a higher plane and seek the society of persons who have in themselves qualities worth his while to borrow.

Habitual drinkers, those who "soak," as Goldsmith described it, do not, as a rule, wish to be cured. They enjoy indulgence in alcoholic fluids and the false pleasures that attend it; and about ninety per cent. of them, women as well as men, resent the approaches of those who desire to save them. Sometimes, when no other form of appeal is effective, they may be frightened into a realization of the fact that constant use of alcoholic stimulants will result in organic changes in the liver, kidneys, and brain, or by lowering the general powers of resistance and at the same time irritating the bronchial tubes and the lungs, through which the alcohol is in part eliminated, markedly predisposes to pneumonia and tubercular consumption.* In fact, immoderate drinkers may, in sober intervals, be made to realize, not only that they

* Seventy per cent. of pneumonia patients use alcohol immoderately.

are physically depraved, but intellectually degenerated as to the faculties of memory, attention, concentration, judgment, and that they are deficient in business tact and in the general address essential to success. Once apprised of their enervated mental condition, they honestly desire to correct the habit, but cannot of themselves; the craving simulates a mania. Under these circumstances it is comparatively easy to persuade a patient to accept treatment, and a rescue may be effected in a week's time. But the treatment must be persisted in for a much longer period, the tendency being to abandon it too soon because of a belief in cure. A patient, whose language I quote to show his confidence after a single treatment, subsequently fell: "I am getting on splendidly, and my better self still has complete control, causing me to feel that I shall never return to those miserable times again, for I have not the slightest de-

sire in the world for anything in the alcohol line."

It is quite common for patients to express themselves similarly after the first series of suggestions, and for relatives to write that they are "astounded at the result." But if some unlooked-for pressure of passion and allurement is brought to bear on the self-confident subject, he is almost sure to yield. An inebriate patient who went two months in New York without experiencing the slightest desire for alcohol, and proof against all solicitations to enter a saloon, encountered in Boston a combination of business disappointments and temptation that proved irresistible. Could the operator foresee such a contingency, he might avert it. Experience proves that it is always better to deal in drink cases with the nearest of kin rather than directly with the patient, who naturally overestimates his powers of resistance. Courting

a conflict with the demon of drink, as many do, is playing with fire. A dipsomaniac who was sent to me from Paris last September, for treatment at my summer home, was practically cured in a week. He returned with me to New York, and there insisted on living in a cabaret. The inevitable soon occurred.

A lady who had resorted to whiskey to enable her to bear certain domestic troubles was recently induced by her daughter to avail herself of my aid. The suggestions given were to the effect that she would not succumb under the pressure of unhappiness, but would meet her trials without the help of stimulants. Three days later she reported at my office. Her face had lost its congested look, her eyes were no longer muddy; the attendant, who had carefully watched her, stated that she had taken no whiskey or other stimulant in the interval, but had drunk milk instead. This woman was won by the appeal

of a daughter to whom she was devotedly attached. In many of my cases, however, similar appeals have been fruitless. Mothers who have consulted me in behalf of intemperate daughters; fathers whose sons have yielded to the temptation of college life and have been graduated drunkards; wives whose husbands are sacrificing brilliant opportunities through their inability to decline the invitations of thoughtless friends to drink for the sake of sociability, or to abandon their practice of resorting, for the transaction of business, to clubs and saloons, where every contract must be sealed with champagne—are unable to persuade the several objects of their solicitude to submit to the treatment which alone can save.

There are cases where the drink, tobacco, or morphine habit has become so ingrained that the early promise of post-hypnotic suggestion is gradually brought to naught by con-

tinual returns, seemingly inexplicable, of the uncontrollable craving. The automatic mind struggles in vain for mastery of a habit which has not only evolved into a second nature, but is forever converting an unnatural appetite into a fiery passion. Suggestion in such an event should be supplemented by appropriate drugs, and in some instances by discipline. In the insanity of extravagant drinking and of chronic nicotine poisoning, suggestive treatment may sometimes be delayed with advantage until after the compulsory reduction or withdrawal of the artificial stimulant. Patients who, to rid themselves temporarily of the importunity of relatives, accept an institutional life, with mental reservation as to their habits at the termination of the period of treatment, are proper subjects for suggestion while *in sanatorio*. "The tongue has taken the oath, but the mind is unsworn." Under such circumstances, with the craving

in lull, the subliminal self may be successfully impressed.

Opsomania, or mania for articles of food, particulary delicatessen and confectionery, is a much more common condition than is at first conceivable. Among the opsomaniacs who have applied for treatment are—a lady who took up cooking and became a glutton, to the wreck of her health; a gentleman with an irresistible craving for chocolate bonbons; and a young man who described himself as "handicapped by a constant desire to eat." His mother, prior to his birth, would scour the markets for choice grapes, peaches, and other delicacies, and he believes that he has inherited a longing for these same things which leads to periodical indulgence. For a week at a time he is able to control himself; then, like a dipsomaniac entering upon a debauch, he gives way and goes to excesses that are prejudicial to his physical well-being.

Candy mania is widespread in America; in fact, the greatest enemy of the health of our young women is the manufacturer of fancy confectionery. The natural liking for candy, under the stimulus of his combinations of chemical flavors, terra alba, and glucose, develops into a craze, with the natural consequences — indigestion, mental indolence, chronic gastric catarrh, and, most to be deplored, a fetid breath, which renders the possessor positively odious. The breath of a healthy girl of twenty should be pure and sweet as a May breeze; when transformed into a nauseous blast by the intemperate use of confectionery, it operates as a justifiable cause for consignment to Coventry.

Morphinomania, in the experience of the author, is a most difficult drug habit to treat by hypnotism. The subjects are not easily hypnotizable, and the suggestions come in conflict with a more than ordinary massive

impulse to resort to the dangerous spur. Moreover, their sincerity lacks staying power, their faith is equally unstable, they become discouraged on the slightest pretext, and are prone to abandon treatment before they have given it a fair trial. It is well known that the life of a morphinomaniac objectively trying to overcome the habit is a continuous hell; and to a certain extent this torture seems to characterize suggestive treatment, requiring the administration of heart-sustaining drugs. Two cases, I know I have saved—one, a young lady who is to become a mother in the early summer. Her husband writes, under date of March 13th: "For weeks she has had no morphia, and you would hardly know her for the same woman. Thanks to what you have done, she is cheerful and happy, and has entirely lost her discontent and tendency to think about herself and her feelings. She undoubtedly plays

better, and is brighter than she has been for years."

Constructively, this patient, who inherited musical talent, had been inspired to utter her feelings through the piano as a medium of soul expression, with felicity of touch and brilliancy of execution, in imitation of the great performers.

The second subject was instructed, while lethargic, to reduce the amount taken daily 33 1-3 per cent. by dropping the noonday powder, and the depression occasioned by the loss of the morphia was compensated for by the administration of 1-30 grain strychnia every three hours, $\frac{1}{4}$ grain sparteine in the intervals, and coca port ad libitum, with nourishing food, carriage drives in the open country, and cheerful company. By such reinforcement of the suggestive treatment with tonics and nervines, the patient's nerve-centres were rendered immune to the usual

discomforts of deprivation, the dose of morphia was quickly reduced to 1-100 grain, and in three weeks the sufferer was radically cured, and discharged with the suggestion (given in hypnosis) that he would never relapse.

KLEPTOMANIA AND HABITUAL FALSEHOOD

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KLEPTOMANIA, or mania for pilfering, is true moral insanity. Kleptomaniacs are impelled by an irresistible impulse to steal, without reference to any use they may make of the stolen articles. They are often persons of wealth, with means at their disposal to gratify every whim. This moral disease more commonly afflicts women, and according to some observers assumes the nature of hysterical paroxysms which it is impossible for the victims to control. It is occasionally an accompaniment of nervous depression, and is unquestionably hereditary. Some kleptomaniacs are attended with imperative voices that bid them appropriate the

property of others. A kleptomaniac, though perfectly sane in every other direction, fails to recognize the gravity of his weakness; he impulsively steals, and is not morally responsible. A thief deliberately steals, and is morally responsible. The distinction between the two is sometimes difficult to draw, and depends largely on the mental condition of the subject and the neurotic history of his family, considered in connection with the character and value of the articles purloined and the circumstances of the stealer.

Thieves desirous of reform, and kleptomaniacs, especially if young or appreciative of the seriousness of their abnormal propensity, are curable by hypnotic suggestion. The following cases from my memorandum-book illustrate the successful treatment of thievery and kleptomania:—

A. B., aged seventeen, who had been a thief for five years, had been repeatedly ar-

rested, once for house-breaking, and was, as he expressed it, in the habit of "swiping" whenever a good chance offered itself, came to me on March 19th and begged me to cure him of his uncontrollable propensity, which he was sure would sooner or later land him in a felon's cell. After considerable difficulty I succeeded in putting him in a state of profound lethargy, and then gave him two suggestions, each repeated three times: first, you will not feel the inclination to steal any more; second, you will not steal any more. I then suggested that he lived in a country where honesty was sure to succeed, and promised a bright future conditioned entirely by his respect for the property of his neighbors. I finally said, "Lose that hang-dog, guilty expression, put on a manly bearing, and look everybody straight in the eye." A week later my light-fingered young friend met me with a frank smile, and, looking me directly

in the eye, said, "Doctor, you didn't put me to sleep last Sunday, but it's very funny, I haven't had any temptation to swipe things since." It is not uncommon for hypnotized patients to say that they have not been asleep at all. This boy was profoundly lethargic for twenty minutes, and I had considerable difficulty in arousing him.

The next case, Stella Bradford, aged thirteen, was brought to my office on May 11th by her Sunday-school teacher, to be treated for kleptomania. She was subject to sudden and uncontrollable impulses to steal, without regard to any possible use she could make of the appropriated articles, which she did not even take the trouble to conceal. She simply stole for the love of stealing, and lied to excite attention and secure admiration. Her brothers and sisters are all normal in their propensities. Her mother is an unusually pious woman, but shortly before Stella's birth

received a shock in the drowning of a beautiful boy, which appears to have brought her to the verge of insanity, as she was delirious for six weeks thereafter. In striving to account for the moral obliquity of Stella, I have inquired minutely into the attitude of the mother toward Providence in her affliction. If it had been one of rebellion, I might thus explain the moral defect in Stella. A friend has investigated the case with the following result: Stella's mother did not know that a child might be expected until after the shock of the drowning of her little boy. When asked if she could ascertain what the character of her delirium was, she said that too long a time had elapsed for her to recall particulars. Her old doctor is dead, but he told her at the end of the delirium that she would probably have trouble with the expected child if it should survive. The mother said that she felt no anger at the time,

only intense sorrow. Her whole character is strong, but acceptant of the many vicissitudes of her lot with resignation. Undoubtedly the prenatal shock has a bearing on Stella's present condition.

The child was hypnotized, and told (destructively) that she would not lie nor steal, nor feel any further desire so to do. The fear suggestion was to the effect that thieves and liars are hateful to upright human beings and to God, and that the penalty for indulging in falsehood and pilfering is ostracism from respectable society and the incurrence of the divine displeasure. The constructive treatment or building force was imparted in the additional suggestion that she was going to be loved and respected both by her friends and the Almighty for her honesty and truth, her devotion to her schoolwork, and her cheerful service in the household.

On May 15th her godmother brought Stella again to my office, with the report that she had made no attempt at pilfering since our first interview, returned the correct change when sent on errands, and had excited the surprise of the home circle by her respectful demeanor and her loss of what were designated "pouty fits." She was hypnotized a second time, and the original suggestions were emphatically repeated. Her godmother reported as follows on May 18th: "According to promise, I send a few additional particulars in the case of Stella. On leaving your house on Monday morning, I thought I would try the effect of a fairly long walk. Stella talked pleasantly and quietly, but with once or twice a little verbal embroidery, which I appeared not to hear. There was no nervousness nor excitement. After reaching home I sent her for a bag of sea-salt, in order to secure her absence while I explained to her mother

your directions as to kind treatment and entire oblivion as to past error. The whole family have rather noticeable small dark eyes, with a peculiar expression which would lead to distrust if one did not know their hard-working and industrious lives. I imagine that any sudden mental shock might produce insanity in one or more members of this family. Shortly after reaching home on Monday, Stella expressed a wish to help her mother by earning some money, and is now out at service. Before she left the house, her mother warned her solemnly, and Stella said, 'I'll never take anything again, mamma.' So the intention is right if the will continues strong enough to hold to it." Here the suggestion that she was going to be useful to her mother was objectively carried by Stella far beyond my intentions or even thoughts.

I hypnotized this interesting little girl

three days later, assured her that she was going to be respected for her goodness and truth, that she would grow into a woman whom everybody would love (by no means a stretch of the imagination, for Stella has many admirable qualities, and is to be classed in the category of "lovely sinners"), and that she would not take a thing that did not belong to her until she saw me again in October. I then bade her good-bye. A letter from her godmother, dated July 11th, is exceedingly gratifying. The sister that has charge of Stella pronounces her "all right." To quote the godmother's words:

"Last Saturday our Sunday-school picnic took place, and Stella was quite in evidence by 9 A.M. And I must say that all day she showed in a most favorable light, swinging the little children, and helping in every way most unselfishly. I was able to treat her with all my former cordiality, and not once

was there a jarring note. I hope for the best, for she certainly has good traits."

A second letter received from the godmother on the 25th of February indicates that her hopes were not unfounded. Stella has continued to improve morally, and has won the regard of those about her by her loving disposition and readiness to lend a helping hand. A communication from the little girl herself contains this statement: "I am trying to follow in the footsteps of Christ, our only example."

Other thieves and kleptomaniacs have come under my notice, or my services have been sought to effect their cure. But most of them have been unwilling to submit to treatment. I know a serving-woman whose bureau-drawers are stuffed with stolen napkins, embroidered doilies, and monogrammed damask, for which she has no possible use. She has taken them by the dozen from families who

have employed her as housekeeper, and she gloats over her hoarded linen as a miser over his gold. This is moral insanity.

I also knew a physician of prominence who never lost an opportunity to steal from the tables of his hosts articles of food, which he concealed about his person and carried off to his apartments. This gentleman was worth more than $100,000, and was in receipt of a generous salary besides the income from his fortune. He had no family to support, and stole food simply in obedience to an ungovernable impulse.

The following representative description of a kleptomaniac, periodically lucid, was written by a distressed sister, who sought in vain to place the subject under my care:

"My brother is a bright, apt boy, sensitive, tender-hearted, and very susceptible to gentle persuasion. He is generous to an extreme, and has passing moods of longing

after righteousness, and of intense agony of spirit which are really piteous to behold. At such times the conviction of innate depravity seems to fill him with self-loathing and a strange sort of self-terror; and I have seen him fling himself on the floor and lie there, a writhing piece of humanity, moaning, 'Oh, mother! you can't help me, no one can help me. I want to be good, but I can't, I can't.'

"But there are also other times, perhaps after he has committed some theft from an employer or fellow-workman, when he appears to be thoroughly hardened and indifferent, despite all our efforts to make him realize the gravity of his offence. In every instance, *whether he is likely to benefit by it or not,* his direct impulse is to use deceit rather than straightforwardness. Falsehood is to him as truth. He stoops to the meanest thefts, with no other motive than to obtain money to squander with the most shocking

recklessness. On one occasion he crept at night into the room of a poor, hard-working colored student who had befriended him, and took ten dollars from the man's pocket—his last cent. At a subsequent time he induced one girl friend to lend him her gold ring, and another her handsome gold watch, a family heirloom; then pawned both articles and threw the tickets away. Some five years ago he got into trouble with a prominent book concern through dishonest dealings in his canvassing; and within a few months he collected a large sum of money under pretence of being an agent for *Success*. He is also a religious hypocrite, and plays the rôle of an evangelist, meeting with amazing success in his efforts to collect funds.

"Do you think there is any hope for such a character? The divine is there, but its sparks are so faint that I fear there is actually no foundation for you to build on."

In every case of kleptomania that has come under my observation, the propensity to lie has been associated with the impulse to steal. It would seem naturally impossible for these subjects to tell the truth; and where heredity can be traced, it will usually be found that the parent who has transmitted the mania is a double offender. The family history of a kleptomaniac girl in whose behalf I have just been consulted, interestingly illustrates this point. The patient's grandfather was a morphinomaniac. Her father, who was highly educated, was born with a propensity to steal, and did steal, against his better impulses and very will. He stole because he could not help it, and lied for the same reason. Haunted by the conviction of his infirmity, and with the consciousness that he could not overcome it, he finally became insane. His twelve-year-old daughter, a sweet, sensitive, and extremely nervous child, has

inherited the father's failings, although otherwise mentally normal. There is no doubt that this girl may be obliqued from running her father's foil by judicious suggestion.

From what has been said in this chapter, it is clear that kleptomaniacs are no more responsible for their acts than other insane persons. The medico-legal bearing of this fact should not be lost sight of in trials for grand or petty larceny. Expert testimony may separate the irresponsible kleptomaniac from the responsible thief, and thus save innocent persons from the disgrace that attaches to the punishment of criminals.

DISEQUILIBRATION, OR MENTAL UNBALANCE: MORAL ANÆSTHESIA

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MANY persons are born with unbalanced minds or minds in dissymmetry, one group of faculties developed at the expense of another group, a single talent or aptitude monopolizing almost the entire output of mental energy. Remarkable precocity of certain intellectual powers accompanied with arrested development of others—one-sided gifts or knacks—mark this condition. As Pope wrote, "Good or bad to one extreme betrays the unbalanced mind." The restoration to equilibrium of such asym-

metric minds may be accomplished by appropriate hypnotic suggestion.

A recent experiment of the writer's establishes the fact that disequilibration may be adjusted; a congenital cerebral deficiency overcome; a personality crippled by thought inhibition, mental apathy, and defective attention transformed into a personality without a blot upon the brain, and so impending insanity shunted—by the use of hypnotic suggestion as an educational agency. In October, 1899, he accepted for experimental work the case of a Russian Hebrew boy, George Rubin, known to his school-fellows as "Crazy George," and to the newspapers as the music-mad boy-genius of Brooklyn. An examination showed at once that young Rubin occupied the neutral ground which divides the sane from the insane. He exhibited many of the prodromata of madness, viz., exaggerated irritability, sullenness, preternatural

suspicion, accompanied with a slowness of all thought processes, great difficulty of recollection, general incoherence, ill-timed hilarity, lack of interest both in amusement and occupation, aversion to the society of other children, absurd fears, hallucinations, and night terrors, and a conspicuous one-sided attention pathologically diminished for ordinary things, but morbidly increased for music. His one passion was violin playing; on this subject he was a monomaniac. Experts had pronounced him a remarkable performer, considering his age and his opportunities. His mother denied any sexual aberration.

This patient was brought to me for a solution of the question, Can approaching insanity or congenital mental unbalance be successfully treated by hypnotism? I confess it was with considerable misgiving that I took in hand this vicious, intractable, headstrong, contrary, and in every way untoward child-

genius—an intellectual quadroon with one molecule in four of normal lecithin—and he proved to be the most difficult subject I ever put under hypnotic influence. At the first interview an hour was occupied in inducing him to lie quietly upon my lounge. Then his restless black eyes roved from the carnelian held before them to the volumes in the bookcases, to the vases of Bohemian glass on the mantel and the pictures on the wall. As the experiment progressed, his gaze sought the red stone oftener and lingered upon it. A silly laugh repeatedly broke the spell; but at the end of the second hour his eyelids closed, he breathed deeply, and entered the stage of suggestibility. During these two hours I talked to the boy in a low and soothing tone, assuring him that I was his friend, and that I would remove all harassing fears from his mind and put it in a condition to receive the greatest benefit from the musical instruction

that would be provided. At the second séance, young Rubin was hypnotized in one hour, with the help of a suspended diamond, and this method has since been pursued in his case. He looks at the gem as one fascinated. The earlier suggestions were to the effect that he was no longer nervous, that he had no fear of the dark or of phantom rats, that he would sleep without terrorizing dreams. The post-hypnotic fulfilment of these suggestions indicated the appropriateness of more direct educational work. The temper was first dealt with; the outbursts of passion were forbidden, obedience and docility were inculcated. Then at a subsequent meeting followed the cultivation of the attention and the memory. A most gratifying response to these lessons suggested the development of the reasoning powers, and the automatic mind was directed to the study of arithmetic and prepared for its successful and enthusiastic pursuit. A

marked character change has certainly been effected. The boy is now docile, obedient, and happy. The tangled faculties have been unravelled, and he has become rational and quick of comprehension, has acquired powers of observation, concentration, and recollection that he was entirely without before the first treatment. He can describe and narrate with ease, and answer questions without hesitation. His face beams with an intelligent expression entirely new to it, and his interest in his surroundings is absorbing. The next philosophical step in such a case is the objective development of the musical gift, accompanied with a weekly hypnotic treatment, having in view a compensatory talent-building in the line of any deficiency that may be detected.

In the cases of disequilibration that have come under the author's notice, the aptitude present to an excessive degree has usually

been musical; in two instances, it was mathematical. Unbalanced musical or mathematical aptitude is likely to be accompanied with moral anæsthesia more or less profound. To rouse the patient from his moral sleep demands ingenuous sympathy, supreme tact, unremitting effort, tireless patience, and a white life on the part of the operator. The impulses of a hypnotized person, even if a moral idiot, are, as a rule, good; and if he detects a flaw in the character of his suggestionist, hypnotization will have been in vain. Uncompromising loyalty to the moral law, read by the inthralled soul in the mind of his hypnotist, and recognized as the mainspring of the power that can lift him from the slime-pits of vicious indulgence, is an indispensable condition.

Three degrees of moral insensibility are illustrated in the following cases, the first of which was radically cured in a short time,

the second perceptibly improved from the beginning, and the third only after repeated trials.

Case 1, Merrill B., illustrates temporary insensibility to the sacredness of sex, accompanied with objective indulgence of the perversion, which is as uncontrollable either by child or adult as rubeola or typhoid fever. In this single line was the patient, a mathematical genius, morally diseased. The young man in question came to New York chaste from a New England city, but was soon corrupted by women of the street until promiscuous concubinage became a passion with him. I devoted four consecutive Sunday afternoons to his case, in the hope of removing sensual standards and constructing moral ideas through suggestion. The patient was hypnotized and told to avoid all allurement. He was instructed to resist solicitation on the streets, and assured that his in-

tellect was in control and that his animal nature was subject to it. The thought of honorable marriage with a pure woman, who would be in sympathy with his aims and help him in his life work, was made to take the place of a mania for consorting with improper companions. Worthy ambitions were suggested, assurance that he could master the studies he was pursuing at Cooper Institute, and would develop intellectually along the lines he had chosen — with the result of awakening a superior interest in his books, and clothing him with ability to overcome the difficulties of higher arithmetic and geometry. The patient was thoroughly torpid, remembered nothing of the conversation, and waked up at the word, dizzy and temporarily confused.

Between April 2d and April 9th, the dates of the second and the third hypnotism, he did not yield to the solicitations of women who

accosted him, and began to feel a loathing for their society. The efficacy of auto-suggestion was then explained to him, and he practised it as a supplementary procedure. On April 9th, he was hypnotized for the third time and told that he would care for such characters no longer, and would never again respond to their approaches. The possibilities of his career as an electrician were then unfolded to him, and special emphasis was laid upon the fact that sensual indulgence and the attainment of intellectual successes were incompatible; that he was sure of the second, and would not stoop to the first. He was further assured that he need have no fears of future temptations.

On April 16th, the patient reported that he had experienced a strange feeling of ambition entirely new to him, that he had given no thought to evil companionships, but that his whole mind was focussed on his mathe-

matical studies, and he spent his spare time in solving difficult problems. He was hypnotized a fourth time, and urged strongly to renewed application. The other suggestions were repeated, and he was discharged cured.

W., a young man of twenty, began, at the age of fourteen, to smoke cigarettes and exhibit symptoms of moral degeneracy. He rapidly developed a tendency to lie, and to steal from his mother's parlor articles of vertu and pawn them, in order to equip himself financially for gambling and for consorting with tankerwomen. His mind had become noticeably enfeebled, especially his memory and power of association, and he was indolent to an extreme, resigning positions as fast as they were secured for him, or conducting himself with such indifference as to compel his discharge. The first weakness attacked was his licentiousness, and this was promptly removed, so that he thought

no more of loose female companions and saw life differently, realizing his subliminal view of it from the higher plane of chastity and conjugal fidelity to be wholesome. He next acquired frankness, tact, and powers of application, and his attention was directed to a business life in the commercial world. His report a few days later was to the effect that he was anxious to secure employment at once, and that "going round doing nothing is getting very tiresome." The cigarette habit finally received attention, and during the week after the first treatment he felt constrained to reduce the number of cigarettes from ten to five a day, and on Saturday he forgot all about smoking until ten o'clock at night. He was hypnotized the fourth time at the end of the third week, and told that he was now face to face with his career, that he was entering upon it with nerve and confidence, and with a resolution to be known

for his good common-sense and sterling integrity — that all his sins and weaknesses were prejudicial to his standing and were abandoned, especially the cigarette habit, and that his motto now was, " Forget the past, conquer the future; do not allow it to conquer you." This was emphatically repeated three times, and there has been no occasion since to resume treatment.

The case just narrated is one of moral collapse reclaimable by apposite suggestion. The following is a case of congenital moral destitution with marked musical talent— which I regarded for a long time as hopeless, but which finally responded to compulsory hypnotism, and lost its darkness in a moral sunrise. Philetas M., aged twenty-one—an adept in all kinds of deviltry; a cigarette fiend; an incorrigible liar, unblushingly denying scarce-cold crimes with the proofs of their commission in our very hands, and constant-

ly deceiving his parents with rotten-hearted promises; a borrower of money under false pretences, and an out-and-out thief for whom jail had no terrors; a gambler; a profligate ready to pawn the clothes on his back at the bidding of town-dowdies; a trencher-knight of the sublions of the Tenderloin; with crippled powers of application except in the line of his musical gifts, and without sense of responsibility, or care for the consequences of evil-doing—this young man, born of parents of the highest respectability and intellectual attainments, represented, when first introduced to me, a perfect type of the moral malkin. There seemed to be nothing in his soul to appeal to, and he laughed the hollow laugh of moral bankruptcy.

As this subject was deliberately resistant, all ordinary methods of hypnotization failed, so that I yielded to the mother's request and resorted to compulsory hypnotism. No matter

how refractory or nervous the patient may be, to this he is obliged to respond (p. 253)

The general tenor of the suggestions given to our young delinquent was as follows: "Your better self condemns your course. You can no longer afford to prejudice your standing with God and man. You cannot consort with impure women, nor take other men's goods, nor speak untruths; but you will now be known for your chastity and continence, your integrity, and your truthfulness." The fear thought dwelt upon was this: "There is but one ending to the life you are leading—the prison cell. Do you accept it? No. There is but one outcome of an apprenticeship to debauchery — physical disease, moral contagion, spiritual death. Do you accept this? No. Will you be a self-murderer? No. Will you by polluting any woman make your mother and your sisters sharers in the consequences of your act?

Will you cast such a reproach on the pure souls that are wrapped up in your remaining chaste and upright and honorable? You cannot. You dare not. Arouse, then, to a true sense of your position, of the enormity of your sin, of its relationship to your future, which will be in the line of your choice and actions in this world. You have no further love for the false life you have led. You loathe it. You have turned from it, and are seeking a worthy service with wholesome ambitions and aspirations. It shall be your highest happiness to make your parents happy, not only by an affectionate regard for their wishes, but by walking in the ways which they approve. And you are going to refine your nature forthwith, and develop your æsthetic brain organs, and thus increase your general receptivity, by the study of music, for which you have great natural aptitude."

After the first treatment, the patient's mother reported that he seemed more quiet and thoughtful, that there certainly had been an awakening of his moral nature. "It may be slight, but there is a responsiveness about him that we have not known before. Last evening he went to church in all the storm. His father went first, and after trying to read for a bit, he said, suddenly, 'I am going to church.' You may imagine my delight! How he would act under temptation is yet to be seen."

After the second treatment, the report was that his manner was unnaturally subdued; that there was, even in ordinary conversations, more to which one may appeal; and that he had asked for no money to buy cigarettes.

The effects of the third treatment were much more decided. The patient was noticeably amiable, tractable, considerate, oblig-

ing, and frank in his admissions. He was contented to remain in the house, and displayed an affection for his mother and father never before known, accompanying them to a concert, anticipating their wants, and exhibiting a courtesy utterly at variance with his previous bearing. He devoted from three to seven hours daily to his music, and seemed to have abandoned his evil ways. Then came a discouraging relapse, followed by a quick rally.

The fourth treatment was followed by the immediate disappearance of all bad traits, and the fifth by a strange awakening of slumbering ambitions. The young man could not be restrained from coming to New York and entering upon a business career.

This case of Philetas M., who has always been a mystery to his parents and friends, is fraught with great interest, for it proves that there is hope in the most profound moral lethargy.

HYPNOTIC SUGGESTION IN THE TREATMENT OF SPEECH DEFECTS

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FUNCTIONAL disorders of utterance, like stammering, stuttering, lisping, and temporary loss of speech from nervous shock, are appropriate conditions for hypnotic treatment.

The musical instrument with which we speak and sing is formed of two elastic membranes known as the vocal cords stretched side by side across a short tubular box, the larynx, placed on the top of the windpipe. Voice is due to the vibration of these vocal cords set in motion by air forced from the lungs by the muscles of respiration. It is

modified by the resonance chambers of the chest below and of the mouth and nose above, and is converted into articulate speech by the action of the lips, teeth, tongue, palate, and jaws. Vowel sounds are produced by simple cord vibration, modified by the different sizes and shapes assumed by the resonant cavity of the mouth; consonantal sounds, by certain adjustments and movements of the mouth parts above the larynx, amounting in some instances to an obstruction or cut-off of the outgoing air in the emission of voice sounds.

Inability to connect consonants with succeeding vowels in the attempt to pronounce words—uncontrollable spasmodic repetition of the initial sounds of the words it is desired to utter—is known as stuttering, and is the most common of all speech defects. There is no error in articulation, but distinct spasms of the muscles of phonation give rise to dis-

jointed utterances. Speech characterized by involuntary pauses and imperfect articulation is called stammering. A stammerer experiences difficulty in uttering individual sounds; a stutterer, in making syllabic combinations. The person who stammers is perplexed to utter anything, and describes the retarded words as sticking in his throat. Overindulgence in alcoholic beverages was long ago recognized as a cause of "stammering tongues" as well as of "staggering feet." The person who stutters produces sounds, even if they are not the ones he desires to produce, and frequently has recourse to other words than those he vainly attempts to utter.

Confusion, diffidence, timidity, and an hysterical nature are active causes of stuttering, which is increased by mental excitement until it becomes painfully embarrassing. Stammering, on the contrary, particularly if it

be due to irregular contractions of the diaphragm, often disappears under the stress of emotional agitation or exhilaration. A stammering patient tells me that in cultivating a new acquaintance she is able to disguise for a while, under the novel conditions, her mortifying weakness.

In habitual stammering there are likely to be malformations of the articulating organs (short tongue, tongue-tie), that interfere with the pronunciation of certain sounds; but this is exceptional in stuttering, which, however, is often hereditary.

Both stammering and stuttering are affections of overstrained, undernourished, and anæmic children, boys being more susceptible than girls in the proportion of four to one. Both argue some defect in the central nervous system, and both are classed among the physical stigmata of degeneration. The contour of skull and the dejected expression in

many stutterers suggest the degenerate. Extreme mental depression not uncommonly accompanies these defects, and some patients confess to me the continual presence of suicidal thoughts.

These two functional speech defects, particularly if they represent contracted habits, result from mimicry or association with others who stutter or stammer, are subject to intermissions,* or are due to nervousness, expectation of failure, watchfulness for the dreaded letters or words—are remediable by hypnotism. The treatment consists in establishing the patient's confidence in his ability to utter, first a few, and gradually all perplexing syllables or consonants. Relatives and friends should be warned against

* The author numbers among his patients a neurotic woman who stammers distressingly for several days in succession, and then for an equal number of days speaks with grace and fluency.

permitting ridicule of the unfortunate, as objective moral influences play an important rôle among the agencies of cure. Thoughtless companions are too apt to assume the part of persifleur.

My first case of stuttering was a young man who asked to be treated for the cigarette habit. Noticing that the boy became easily confused and stammered badly, I gave him the suggestion that blushing and stammering, as well as addiction to cigarettes, would interfere with his success in business, that he would go manfully up to his employer and talk without involuntary breaks in his speech; and I told him on awakening to address me without any hesitancy—which to my delight he did. I have not heard him stammer since, and the boys who associate with him say that he has gotten bravely over it.

A college lecturer on music applied to me

in June with the following history: He experienced great difficulty in pronouncing the lingual-frictional *s*, and the explosives *d* and *g*, normally sounded by the sudden imposition and withdrawal of voice obstruction. In public speaking he found himself constantly on the watch for words beginning with these letters; and he was haunted with the fear of failing before an audience to such an extent that his professional duties were seriously interfered with. He had become pathologically self-conscious. His English also was rendered impure by reason of the constant necessity of resorting to inexact substitutes for the impossible words and phrases. This patient was hypnotized and directed to speak without hesitancy, and to use graceful and melodious language which his musical sense would approve. The suggestion was given that his automatic mind was now apprised of the breach of principle in the

mechanism of phonation, and in control of the out-go of nervous energy concerned in the causation of the voice-producing blast; that this flow would be full and strong and sustained; that he need therefore no longer be on the watch for words beginning with *d*, *g*, and *s*; that he could not afford to stammer, and that he would address me without stammering when I awakened him. This he did to my entire satisfaction.

This case is paralleled by that of a lad who, when requested recently to read a page in my reception-room, was unable to utter an audible sound. His mother, who accompained him, had done his talking for years, and thus he had learned to depend on her for escape from embarrassing positions. After the first hypnotism this boy spoke for thirty-six hours as well as the average youth. He then began to relapse. A study of the situation satisfied me that the relapse was due to

the nervous anxiety of his mother and her ill-timed assistance. Above all things, a stammerer must learn automatically to depend on himself; any interference on the part of a third person negatives the suggestion. Referred to a military school at some distance from his home, where he has been under the care of intelligent teachers whom I made acquainted with the necessities of the case, this youth rapidly recovered the use of his speech. When he came home for the Christmas vacation, to quote from his mother's letter, "he talked with no hesitancy at all." Nor only so. In response to my suggestions that he would take interest in his studies and apply himself diligently, he achieved high rank at the school. "His reports," his mother writes, "have been surprisingly satisfactory. He has kept his record up to the highest right along, and at the end of the term in December he stood fourth from the head of

the entire school of over fifty boys." This youth has since been made an officer in the school, and is quick and fluent in using the language of command.

A gentleman who has long suffered from the limitations which stammering places upon one's usefulness, has, in sending his application for treatment, written the following masterly analysis of his case, which I transcribe from his letter for the interest and instruction of all persons similarly afflicted. "In my own case," he says, "there is not the slightest organic defect, for at times I can talk as fluently as any one. Stammering is with me the result of spasmodic action of the diaphragm and glottis, produced by a mental condition. I have always believed that if I could only be relieved of the consciousness that I had ever stammered, I would stammer no longer. Will-power is ineffective to control the habit, for back of all

determination not to stammer is a latent consciousness that I am powerless to combat the fear which through long continuance has become a part of me. In my opinion, a stammerer is to a great extent self-hypnotized. For instance, the fear that I shall stammer in the attempt to utter a certain word—an impression confirmed by the consciousness that I have always done so—makes it wholly impossible for me at times to pronounce that word. This self-suggestion renders it just as impossible for me to utter certain sounds as does the suggestion of a hypnotist prevent a subject from bending his arm. Then, perhaps, a moment afterward when the necessity for speaking the word has passed, I can utter it as fluently as any one. This leads me to the conclusion that if I could be hypnotized and given a powerful counter-suggestion to the effect that I had never stammered and could not stam-

mer even if I tried, the result would be that I should speak naturally and without impediment."

This patient has struck the key-note of the difficulty. Auto-suggestion is unquestionably the cause of stammering and stuttering in many adults. Repeated objective experiences of failure to enunciate fix deeply in the subliminal self, by cumulative impression, an idea of the difficulty or impossibility of enunciating. The subliminal self so impressed transmits the suggestion to the objective self, and the fatal habit becomes confirmed. Hypnotism is certainly the most reasonable method of attempting a cure.

IMPERATIVE IDEAS, DELUSIONS, MELANCHOLIA, INSANITY, AND LOSS OF MEMORY AS CONDITIONS AMENABLE TO HYPNOTIC TREATMENT

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A DELUSION is a fixed misconception, a mental deception or error. If permanent, it becomes a pathological inaccuracy of judgment, and equivalents insanity. Thus there are delusions of the sane and delusions of the insane. The former are removable by hypnotic suggestion, as are also imperative ideas, which are recognized as morbid by the subject, but cannot be suppressed by effort of will. Delusions take the

form of homicidal and suicidal impulses; of remorse for supposed unpardonable sins; of morbid fears or apprehensions; of unlawful infatuations; of hauntings by phantoms, persecutors, vile words, and preposterous notions.

Delusions and dominant ideas are commonly associated with the condition known as neurasthenia, a depraved state of the nervous system caused by malnutrition of the nerve and brain elements. Although not an American affection in its origin, neurasthenia is peculiarly American in its distribution—the rush and tear and overwork, the emotional excitement connected with failure and success, the slavery to social obligations and pleasures, so characteristic of American women, sufficiently accounting for its widespread existence in this country. American fashionable and business life is a continuous nerve-storm. Nor again is it peculiarly the

rich man's disease, for it afflicts as frequently the poorer classes, on whom fall so heavily the burdens incident to battle with the world. It is prevalent among the agricultural population, especially as a sequel of grippe or influenza, of typhoid and of the zymotic diseases generally (toxic neurasthenia), and in its climacteric phase with women of the working-class, broken down by a life-long domestic service or by excessive child-bearing and lactation. The symptoms are generally misunderstood, and the condition is improperly treated or regarded with suspicion, indifference, or ridicule. It is not my purpose to dwell upon the symptoms of neurasthenia — the paræsthesias and hyperæsthesias; the asthenopia and atonic voice; the deficient thirst (all neurasthenics are hydrophobiacs, with dessicated nerves); the constipation and fermentative dyspepsia, with their accompanying intoxications; the oxaluria

and uricacidæmia; the vertigoes and helmet headaches; the loss of vaso-motor tone; the sensitiveness to noises, vibrations, and jars engendered by existence in a land of electric and steam cars, of jostling crowds, clanging factories, and crowded streets and stores; the intractable sleeplessness; the agonizing tension, as if under some frightful brain pressure; the sickening oppression about the præcordia *(praecordialangst)*. We are interested for the time being only in the morbid fears, especially monophobia (fear of solitude) and anthropophobia (fear of society); the dread of responsibilty; the indecision and *folie du doute;* the fixed conviction of incompetence and uselessness; and the delusional mental state with its imperative conceptions. I need hardly picture the climax of the condition, at which faith and hope and love are, as Milton said, turned to hell; at which Christian principle at last relaxes its hold on

the tortured soul, and the sufferer of woes indescribable buries his agony in a self-sought grave.

A nerve-cell is a cell-body under control of a nucleus and provided with branches or processes, the principal one of which, regarded as the true outgrowth of the cell, is called a *neuron*. It is the seat of ceaseless metabolic change, conditioning the replenishment of the contained phosphorus-bearing substances that represent so much stored or potential nerve energy, and that are transformed and consumed in the evolution of such energy.

Physiologists believe that the passage of nerve impulses alters the osmotic powers of the cell wall toward the surrounding plasma, and that by endosmosis and exosmosis the nutritive exchange takes place. The dense network of capillaries environing the cells indicates that they are the centres of this nutritive metabolism. In neurasthenia, not

only are nutritive properties of the cell-encircling plasma altered by auto-intoxication, the poison of infectious diseases, or by alcoholism, cocainism, morphinism, etc., but in some instances, through the action of the same causes, the cells appear measurably to have lost the power to appropriate what limited amount of nourishment may be present. In either case, the cell-bodies are more or less starved and their energy-projecting powers correspondingly impaired.

No doubt the commonest cause of the cell-exhaustion and consequent impoverishment of nerve force that explain nervous prostration—the cause of the cause of neurasthenia—is the intemperate exercise of the intellectual faculties and the excessive indulgence of the emotions and passions. I believe emotional unrest to be a far more prolific cause than overwork dissociated from irritation and anxiety. The greater number of

neurasthenics are unmarried persons, the operative cause in single men being the excitements connected with sexual and alcoholic excesses and with gambling; in single women, the harassing struggle for bread.

In some ill-understood manner, all such abuses and irregularities produce cell-degenerating toxines not apparent to the microscope or appreciable by chemical analysis. Whatever, by prolonged or excessive action, enfeebles the system, must exhaust the cell-bodies faster than they can reproduce themselves. A sufficient amount of nutritive material is not floated to the centres of abnormal cell-activity to compensate for the extra demand made upon them, nor are the waste products removed as speedily as is consistent with health and safety. And what are the results? Malnutrition and auto-intoxication.

When we exercise our muscles merely for the sake of pleasure, the amusement is called

play. When we similarly exercise eye and ear, the amusement is known as æsthetic feeling. The first is active; the second, passive. In each case, pleasure accompanies the activity of well-nourished and underworked organs. On this principle human health and happiness hang—well-nourished and underworked cells—a normal amount of activity in the terminal nerve-organs of the cerebro-spinal nervous system. But let certain nerves be called upon to perform an excess of work, and painful feeling results. Note the effect of dynamo-generated electric light upon the eye. Those who use incandescent lamps for reading may refer the massive pain and feeling of irritation in the eyeball that follows an evening's work, to the imperceptible unsteadiness in the white-hot filament of carbon. This light really pulsates—rises and falls with the passage of each commutator-bar under the brushes in the dynamo.

If the engine be slowed down, the fluctuations become visible; but whether they are consciously appreciated or not, the nerve-fibres in the retina must certainly respond, and the eyes become wearied; because, although the optic fibres are renewed seventeen times a second in order that we may learn so much and so unremittingly of the world about us, the destructive metamorphosis here is in excess of repair. In like manner, in all normal cerebral and nervous activity, we have constantly induced partial fatigues, followed by partial stimulations. In over-use, the reparative processes are distanced by destructive metamorphosis; nutritive regeneration is unable fully to restore the wasted substance of the nerve-organs; and where the hours of sleep are invaded to meet the demands of a growing business or an imperious ambition, those nerve-organs measurably lose the power of regeneration and become incapacitated for

the fulfilment of their functions. Hence the morbid impulse to ingest more food than can be oxidized; hence the phosphaturia and uricacidæmia, the indigestion, and the neurasthenic liver. These are plainly the effects of nerve starvation, not the origin of it; and here the mistake is made by many practitioners who treat merely the symptoms, forgetful to remove the causes that give rise to the symptoms. The nerve exhaustion primarily acts to produce the oxaluria, uricacidæmia, gastric and intestinal dyspepsia, prostatic neuroses, irritable and depressing sexual functions, muscular insufficiencies of the eyes and general asthenopia, præcordial-angst, insomnia, and cardiac break-down; and these results react as causes to perpetuate the nerve exhaustion. In neurasthenia, effects immediately assume the rôle of causes, and hence the danger of error in treating the disease.

The mind of the neurasthenic grows weak and irritable; morbid fears take possession of it; hallucinations and delusions are enthroned, because the brain cells are deficient in healthy lecithin, their normal phosphorus-bearing substance, and hence lack capacity for estimating at their true worth fugitive impressions and symptoms. There is a distinct line of demarcation between this state and permanent mental disease or defect. A neurasthenic patient can be argued into the admission that his fears or imperative ideas are without foundation, and are to a certain extent controllable, although he may not be able to dispel them. An insane patient accepts his delusion as a reality, and cannot be persuaded that it is baseless. The former, if properly dealt with, may in the great majority of cases be restored to healthy mentation and made a useful and happy member of society again. But if not treated with expedi-

tion and judgment, mere neurasthenic delusions are likely to become fixed insane delusions.

The natural tendency of the sufferer from neurasthenia to unfold his case to every one who can be induced to listen to his story indicates the treatment that is natural. The depressed mind is but asking for sympathy and hopeful assurances which, if repeated sufficiently often, acts as does hypnotic suggestion in capturing the subliminal self.* The desired cure is thus effected through mental

* The writer has always considered association with well persons an important feature in the treatment of neurasthenia. The ordinary invalid should never be placed in a sanatorium or treated as the inmate of an institution, but he should keep in touch with normal life, whether stationary or travelling, and, above all, he should be surrounded by cheerful company, under the influence of friends, preferably not members of his family, who are capable of using judgment in dispensing their good offices.

action. For this reason a neurasthenic craves frequent interviews with his physician; he instinctively seeks the nervous reinforcement that encouraging constructions of his symptoms and reiterated promises of recovery impart through the medium of suggestion.

A delusion may sometimes be removed by a single hypnotization. In September, 1898, I was consulted by a lady who was tormented by the constant thought that she was going to be insane. Although there were positively no symptoms of insanity, and no reasons whatever for its occurrence, the patient could not be convinced that her suspicions were unfounded. She was accordingly hypnotized and told emphatically that she was not insane, could not become insane, but was entering upon the happiest period of her married life; and she was assured that she would find a pleasure in existence that she had not

known before. From that day to this the delusion has never returned.

A most interesting case in which the whole bent of thought gave way to a single treatment was that of a gentleman with the following history: He was born, by reason of some prenatal impression, with a horror of a mutilated face. He married a beautiful, spiritually minded woman; but as he did not accept the theory of immortality, he desired to enjoy as much as possible of her physical comeliness in this life, and was accustomed to contemplate her profile with deep pleasure. Eighteen months ago the lady met with an accident which scarred her face; and although he had consulted the leading surgeons and electricians, none was able to repair the damage to his satisfaction, and he had become a monomaniac on the subject. Whenever he looked into a woman's face, he saw his wife's blemished features before

him; when he attempted to read, his wife's disfigured face came between him and the book; he walked the streets at night, vainly trying to rid himself of the abnormal idea; and finally he had fled from his wife's side, in the hope that separation might put an end to his sufferings. But wherever he went, and whatever he did, the painful apparition of that bruised face would dog him; his mental powers were beginning to flag, his memory to fail, and he finally applied to me for relief through hypnotic channels. Of course I asked at once to see his wife, and when she came to my office I found that the defect was grossly exaggerated. The husband was hypnotized, and the destructive suggestion given that his wife's face was not marred, that he would no longer see it in a state of mutilation. The constructive suggestion minimized the importance of the physical condition and emphasized the beauty of character, and

the husband was directed to love exclusively the moral and intellectual perfections of his wife. He was told that she could appreciate such love as few women could *(not* an exaggeration), that he was greatly blessed in his union with a woman of such superior mental parts, and he was assured that he would be happy with her as never before, because his happiness would henceforth be based on a more exalted regard than mere admiration of physical charms. Three days later my patient called and stated that he had found a new and unexpected pleasure in companionship with his wife, that the disfigured face no longer haunted him, and that he was happier than he had been for years.

Other persons who have been referred to me for treatment suffered from delusions of having committed the unpardonable sin, homicidal and suicidal monomanias, convictions of inability to perform simple acts

like boarding a street-car or reaching after a desired object, apparently due to a severance of connection between motor impulses and the channels of discharge. Among my patients have been persons apparently well who could not cross the threshold and go out into the street, who could not wash and dress themselves, who were the victims of imaginary love affairs, who could not fulfil literary contracts because of inhibitory influences difficult to explain from a mere psychological stand-point. The subject is often aware that the imperative notions are morbid, that he is the dupe of delusions, and that they must ultimately land him in Queer Street, but he cannot control them. He may be of amiable disposition, and yet be haunted with an impulse to pick up a hatchet and kill somebody. I have such a case at present; the patient, who contracted the diseased inclination from reading of a similar case in a news-

paper, recognizes the wrongness of it, and is able to resist it, but it has so far taken possession of his mind as to render him unable to discharge his duties as book-keeper. To quote a sufferer's words: "When a person cannot face a fellow-being without such terrible manifestations of guilt, hatred, and weakness depicted upon his face, when at heart he is innocent and nobly inclined, his very soul revolts within him"; and yet he is constrained to entertain the unwelcome impulse.

It is not unusual for nervously depressed subjects to imagine that they have incurred the enmity of some one who is pursuing them with demoniacal intent, or to figure as the victims of morbid and sometimes laughable fears. An engineer, otherwise rational, told me that his left eye is affected as the result of a slight injury received three years ago, and he believes he is going to be blind, al-

though assured by oculists that his eyes are normal and his vision is perfect. It is his habit to carry a vest-pocket mirror with which to examine the suspected pupil at every convenient opportunity. "Without my mirror," he said, "I could not attend to my business; and if deprived of it for a length of time, I should go insane." A single treatment removed the delusion. An engraver reported that his nose turned red whenever he went out into the air. The imaginary annoyance rendered him so miserable that he could not attend to his work, and in consequence meditated suicide. A third applicant for relief is harried by a dread of excessive salivary secretion. A few years ago he contracted catarrh, began to worry about breathing dust into his throat, and formed the habit of expectorating freely in order to expel offending particles that were supposed to be present. His mind has

dwelt so persistently on the necessity of constantly spitting that the salivary glands have become excessively sensitive to the exaggerated demands made upon the secreting tubules. Thought of the infirmity induces its immediate manifestation, and always on occasions most inopportune. The ever-present fear that the mouth will fill with water which must be swallowed or ejected has reduced this subject to the condition of a nervous bankrupt, dead alike to the calls of pleasure and the demands of ambition.

A lady who was referred to me for treatment by a well-known New York surgeon imagined that a lemon-pit had lodged four years before in a pocket which had formed in her throat as the result of diphtheria, that the pit went to pieces but the hull remained to be disintegrated, and that the "granulated pieces" moved up and down in some mythical canal toward her ear and into the post-nasal

space. The patient could not be argued out of the delusion.

A man now under my care has for years been afraid that some calamity will befall him if left alone, and hence refuses to permit his wife to go out of his sight. He follows her about like a timorous child, and as a result has wrecked both his own business and hers. The central cause of mental disturbance is the morbid fear of solitude (monophobia). A prominent clergyman who sought advice, having suffered several times from vertigo, is tortured with apprehension lest an attack be precipitated while he is in the pulpit and a scene occur in his church. His usefulness is in consequence seriously limited.

Another patient is haunted by a coarse word which she saw scribbled on some fence. The word is ever on her tongue; it has become the one subject of her waking thoughts and

her dreams, and she is tortured by the fear that she may lose self-control, utter the obscene expression in church or drawing-room, and be ostracized in consequence as a vulgar harridan. This is not insanity; it is likely to be the portion of any refined human being whose brain organs are overworked and are hence pathologically impressionable. Nothing but suggestion can immediately remove such impulses or fears, and restore happiness to a crushed life.

Something akin to the last condition, a not infrequent accompaniment of nervous prostration, is the hearing of sinister voices that bid the commission of horrifying acts, call vile names as if through a mental telephone, dictate terrifying messages, or doom to a wretched death. In vain the possessed mind strives to throw off the delusion; drugs are of no avail, madness or suicide impends. Hallucinations of hearing, if allowed to per-

sist, tend ultimately to become ineradicable. A nervous woman recently found her way to my office pursued by the audible voices of imaginary persecutors calling in her ears, "You are a sirloin steak! You are a sirloin steak!" "If this keeps on," she said, "I shall come to believe it." Permanent misconception is insanity.

Infatuation is a form of delusion the suggestionist is often called upon to treat. Young girls are not infrequently betrayed into an extravagant passion for men whom it is not lawful for them to marry; and many a man has been freed by hypnotism from a foolish but uncontrollable feeling for a woman other than his wife. The following is a representative case: A young married woman, the mother of several children, wrote me in September last that her husband had become infatuated with a girl neighbor of eighteen, and was conducting himself in so

disloyal a manner that she contemplated suicide. His passion was beyond the control of his reason, and yet he evidently desired to be freed from it. Its object, a personal friend of his wife's, resented his attentions, and had resolved to put an end to his persecution by entering a convent, he having extorted a pledge from the girl that she would never marry.

Self-disgust drove the man to my office in November. He was hypnotized, and five minutes of salutary inspiration switched him from the road to ruin. He was assured, in the face of his apprehension of such cowardly and criminal behavior, that he could not ascend the stairs leading to the apartment of his inamorata, that he would in future meet her only as a passing acquaintance. A week later, the wife notified me that the suggestions had been effective, and that all was happy again in their home.

Little is known as yet of the possibilities of hypnotism in the treatment of insanity with fixed delusions. Whereas organic mental disease, like acute mania, epileptic insanity, or paresis, is not amenable to the power of the hypnotist, incipient insanity certainly may be cured if taken in time and managed with judgment. Hallucinations and exaggerated worries that are quite sure, unless removed, to gravitate into serious mental aberration may be held in abeyance by suggestive treatment faithfully repeated until the mind regains its balance. Asylums for the insane are filled with patients of the might-have-been-saved-if-opportunely-treated class.

The following three cases of serious mental aberration reflect the author's limited experience with true insanity and monomania:—

Letitia M., a young girl of twenty-two, who three years before had consulted clairvoyants regarding a love affair and had since

been haunted by clairvoyant spectres eight inches in length, miniatures of well-known persons, who talked to her incessantly and muddled her brain, was taken from a private asylum where she had been treated for two years without results, and brought to my office one day in December, 1899. Clairvoyant demons accompanied her and perched themselves on the picture-frames and bookcases in mocking attitudes. I seated myself opposite the girl, took her hands in mine, and ordered her to look into my eyes. In five minutes she was asleep, and the troubled mind was at rest. I then gave her the suggestion that I had frightened the figures away, and that I would go with her in spirit and keep them from annoying her. Her aunt, who took her that afternoon to New Haven, reported that Letitia was natural the remainder of the day, took luncheon at one of the New York hotels, and was perfectly

normal, not once referring to clairvoyants between 11 A.M. and 7 P.M., when the delusion began to return. The next day the report was: "She does the dishes, helps her sister with the table, and takes care of her bedroom, but when she has any time to herself she sits down in a rocking-chair and throws her head back with a jerk, looks into a corner, and keeps talking to imaginary clairvoyants and they to her. You would think she would jerk her head off the way she throws it about. We try to get her to look at pictures or books, but she will not do anything but sit in the chair and look for the clairvoyants."

This was certainly a most encouraging result, when it is remembered that the girl had been treated by experts in insanity for two years with no improvement of her symptoms. After the second treatment a contrary spirit developed, and she acted like a

stubborn child, refusing to take the brain food that had been prescribed. "She declares that the doctor's eyes are with her, and she wants to keep them with her, for then she will be all right." The suggestion had been that when the clairvoyants sought to annoy her she would see my eyes and find in them sympathy and strength. All this was favorable, as there was less clairvoyant and more general obstinacy. Could the treatment have been continued, I am constrained to believe Letitia M. might have become sane on the clairvoyant question. Her relatives, expecting a sudden and miraculous cure, tired of bringing her to New York.

The second case was that of Mrs. B., who was tormented day and night by the janitor of the apartment-house in which she lived. He called her vile names through an imaginary telephone, and threatened her with sickness and death. The delusion was fixed; she

could not be reasoned out of it. Mrs. B. was easily hypnotized, and told that the telephone-wire was cut, and that her tormentor could therefore no longer secure access to her. She left my office on three separate occasions greatly elated and unattended by voices. The suggestions carried for thirty-six hours, when repairs to the telephone-line gave her persecutor opportunity to resume his exasperating communications. In this and in the preceding case the suggestions should have been renewed the moment the delusions reappeared, and persisted in on this principle until a satisfactory experiment had been made. My expectation would be that the intervals of normal mentality would lengthen until sanity should be finally established.

The third case is the most interesting of all, because it teaches what may be accomplished by wholesome treatment of this kind, with a superlatively discouraging case, in the

short period of two weeks. Mrs. E., aged thirty, who had been bred in an atmosphere of refinement and piety but was unhappily married early in life, became degenerate, and after the death of her husband had returned to her family, irascible, noisy, abusive, and profane. She had homicidal mania coupled with sexual perversion, and was drinking a pint of laudanum a day, with the usual demoralizing result. On December 14th I was sent for to hypnotize her in a private hospital, where for months she had been watched by nurses and physicians night and day. Pursuing the same method I adopted with Letitia M., I soon succeeded in turning my violent patient into a perfect cataleptic, as plastic in my hands as wax. The suggestions given had reference destructively to the banishment of all compromising thoughts, evil words, homicidal tendencies, and personal abuse; constructively, to domestic occupa-

tions and personal cleanliness. The resident physician reported on the day following that Mrs. E. had been very quiet for three hours after treatment, and then had slept for seven hours. The following day she was quieter and more sensible than at any time since entering the hospital, with strong hopes as to her recovery. All bad habits had been abandoned. Twice during the following ten days Mrs. E. was brought to my office, and the suggestions were emphatically repeated. The improvement was so marked that her brother insisted that she should visit him in the West, and the last week in December she went to Ohio alone in a Pullman car, remaining perfectly normal in transit. The only bad symptom that persists is an occasional display of temper.

In certain forms of amnesia, or loss of memory, things which the objective self appears absolutely to have forgotten may be

recalled by the suggestible subpersonal self and flashed upon the waking consciousness through the instrumentality of suggestion. Sudden failure of memory, loss of consciousness of personal identity, may result from nervous shock, severe illness, or extrinsic poisons. A lady was brought to my office in June, 1899, suffering from acute melancholia and apparently absolute loss of memory, as the result of a crushing humiliation. She did not know who she was; she failed to recognize her children, husband, and friends, and could not call them by name. She took no interest in anything, and explained her condition by stating that when she awoke in the morning it seemed as if all her faculties did not awake. Suggestions were given to this patient that she would and did know herself and her children, that she would return to her home and call them by name that afternoon, and that her interest in her surroundings would

be revived. On awakening her, I handed her a carnation, which she accepted with a smile, carried to her nose, and admired conspicuously. She told me who she was, called her children by name that very day, and began to busy herself about household duties, displaying her old-time skill as a pastry cook, and her interest as a housewife. All this astonished her relatives, for she had sat for months like a demented woman, and had even been treated in an asylum without avail. Since the hypnotization in June, her memory has gradually returned. Lapsed experiences and lost self-recognition are thus recoverable by suggestive treatment.

Amnesia has many causes. When permanent, it marks degeneration of the brain; it is often an accompaniment of senile dementia. The writer has been asked whether such dementia with its impending amnesia can be aborted by suggestion.

A lady upward of sixty presented herself in the autumn of 1899, oppressed with fears that her old age, like that of her mother, deceased at eighty-four, would be characterized by senile dementia, which she knew to be hereditary—with its attendant lessened mentality, failure of memory, impairment of judgment and moral feeling. Her mind had so long and so constantly fed upon such thoughts that her automatic self had accepted the suggestion. Indecision was marked, mother-wit was out at elbows, interpretation of duty was abnormal. The patient asked that her mind might be put in control of those organic changes in the brain that cause progressive mental enfeeblement. Her desire, as she expressed it, was to "die with dignity"; and the perplexity she unwittingly proposed to me for disentanglement was: How far can a mental attitude govern the physical health of the brain in extreme age,

and predispose to a death by euthanasia, so pleasantly alluded to by the psalmist in his injunction to "Mark the perfect man and behold the upright, for the end of that man is peace"? Is arterio-sclerosis (thickening of the arterial coats), which induces the fault of brain nutrition, controllable by the subliminal self? This subject was reduced to a condition of hypnosis which she described as a state of partial consciousness accompanied with a feeling that her body was a pile of velvet. The suggestion was communicated that she would die by inches, would not grow old an object of pity or ridicule; but that the arterial channels in the substance of the brain would retain their normal diameters, that the blood currents would flow in undiminished strength with advancing age, and hence that there would be no failure of brain nutrition, and she would in consequence remain in possession of her

faculties and enjoy to the last the love and respect of those about her. These suggestions were given at the request of the patient, a phenomenally intelligent woman, and they will be repeated as many times per annum as opportunity offers. In the intervals, the same thoughts will often be self-suggested. If the subliminal self can be made to regulate the vital processes that are taking place daily in the living body—the peristaltic action of the intestines, the digestive functions, the storing of fat in the cellulo-adipose structures, circulation, innervation, ovulation — who will designate the limit of control? And why may not a determined position of the objective mind, transferred to the subjective self, abort, by the natural action of that secondary self, a threatened organic disease, or rob old age of its terrors? Determination never to admit the existence of a suspected degenerative

process has prolonged many a life. The philosophy of the mental operation is patent; and if it can be successfully applied, as the writer believes it can, to the causes of that malnutrition on which depends senile dementia, the age of "sweet or happy dying," as the Greeks characterized it (*εὐθανασία*), bids fair to return. Did men live as the Deity has prescribed — temperately, unselfishly, loving their neighbors as themselves—there would be known no other kind of death. But since we come into the world burdened with an inheritance of what St. Paul designated a tendency to fail in well-doing (*ἁμαρτία*), which renders it difficult or impossible to do the good we would, and easy to do the evil we would not, assuredly it is justifiable to combat that tendency with its accompanying physical drift toward premature cerebral degeneration by appeal to the real self or spiritual part.

EDUCATIONAL USE OF HYPNOTIC SUGGESTION. ITS VALUE IN THE TRAINING OF ERRATIC, BACKWARD, AND UNMANAGEABLE CHILDREN

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TACTFUL suggestion has power to exalt the intellectual as well as the ethico-spiritual nature. The development of mind is no less an hypnotic possibility than the betterment of morals. In fact, the moral exaltation characteristic of hypnosis is accompanied with a rise in intellectual dignity and power. Potential is converted into actual energy; and the hypnotized subject delights in the consciousness of awakened

susceptibility and command. Differences induced by objective education are obliterated; and the fundamental endowments of that finer spiritual organ in which under God we have our highest being—endowments conferred by Deity on all human souls without favor and without stint—dominate the intellectual life. The divine image is supreme in the man, and creative communication on the broadest lines and the most exalted planes becomes possible. Hypnotic suggestion is but inspiration. Not only does the subject share the latent knowledge, but he borrows as well the mental tone of the operator. His memory becomes preternaturally impressible. The principles of science, of language, of music, of art, are quickly appropriated and permanently retained for post-hypnotic expression through appropriate channels. Confidence in talent is acquired; and embarrassment, confusion, all admission of inferiority,

are banished from the objective life—by placing the superior self in control.

To accomplish his part in the work of intellectual uplift, the hypnotizer must be a person of liberal education, broad views, and pronounced literary and scientific convictions. He must be a sincere believer in his own suggestions. Mental reservation is fatal. Nebular knowledge is of little avail. Tact, patience, and erudition, are the three factors indispensable to success.

The experiments of the author in creative communication embrace cases of backward and erratic children, disequilibration, voice culture, the development of musical talent, and the inspiration of writers and actresses.

Many children are contrary, disobedient, troublesome, or destructive to an extreme. They are abnormally ungovernable. Kindly persuasive measures, the line upon line, precept upon precept treatment, are alike ineffi-

cacious. Cruel corporal punishment is equally impotent to accomplish reform. They are helplessly graceless or wicked because they have come into the world under the spell of some heteroclite impulse which compels acts they are not responsible for. In some instances the tendency is distinctly hereditary. I have been asked to treat a boy of six years who is afflicted with an irresistible passion to hurl stones at passers-by, through windows, into carriages, etc. His mother at a corresponding age exhibited the same tendency in an exaggerated degree. The son cannot withhold his hand so long as a stone is in sight. He is deaf alike to the solicitations and mandates of those he loves with all the fulness of his child's heart. He must perforce obey the resistless inherited prompting, and is happy only with a cobble or a brickbat in his hand. He is without will-power to resist the instigation of his disordered sub-

jective self; nor can that will-power be created and reinforced by the ordinary means employed in the case of children who "know better" and yet are deliberate wrong-doers. How careful are parents to guard a child against the evils of heredity in physical disease. Why should they not be equally concerned to discover the appropriate treatment in the case of maladies that are mental or moral in their nature? Fear, the usual agent of reform, is assuredly valueless. Fear-thought, so far as the control of *sinners by force of birth* is concerned, but invites failure.

Other children are chance black-sheep, bearing no resemblance in their unfortunate traits to parents, grandparents, or remoter ancestors. In all such cases of inherited or accidental mental deformity, castigation is the remedy of fools. As well whip a child for multiple fingers, knock-knee, or spinal

paralysis. The warped mind can be straightened and strengthened only by judicious suggestion; there is no other known instrumentality through which it can be speedily and permanently modified.

There are children who are unnaturally stupid, of sluggish intellect, born without the ordinary ability to concentrate thought or rivet attention, with defective memories, easily confused, embarrassingly self-conscious, so that the mind becomes a blank under the pressure of a necessity for reflection, or if thoughts are there, the vocal mechanism refuses to express them. For these conditions, as well as for habitual indolence, disinclination to exertion, and cowardice, hypnotism is the philosophical treatment. Where medication, moral influences, institutional discipline, change of scene and companionships, are of no avail, carefully directed suggestion in the hypnotic state, if

confidently persevered in, is, humanly speaking, sure to awaken intellectual perception, impart mental alertness, improve the memory conditions, and substitute self-reliance for diffidence and timidity.

A troubled mother writes to inquire whether a child of six years can be satisfactorily influenced by hypnotic suggestion—"a sensitive, nervous, high-strung, exceedingly affectionate boy, but cursed with a painful lack of courage in his contact with other boys. This leads to a perpetual persecution by his companions, besides being in itself deplorable inasmuch as it is a trait indicating lack of manliness. By nature he is exceptionally truthful; but at times I suspect this supreme timidity may lead to deception through fear of consequences. Do you think this defect can be successfully overcome by hypnotic suggestion?"

My reply to such an inquiry is that the

child as pictured is a perfect subject for hypnotic treatment, which will convert the cry-baby into a resolute, manly boy, the unhappy, cringing coward into a model of bravery and truth.

On June 9th, Howard P., aged ten, was sent to my office by his mother, who declared that, in consequence of his destructive impulses, eternal restlessness, flagrant disobedience, defiance of her authority, and developing untruthfulness, life was not worth the living. The child was utterly incorrigible. Neither parents nor teachers could prevail in the least against the massive tendency to wrong-doing. Correction by precept and merciless castigation had utterly failed to check the vicious propensities. The boy was hypnotized, and a suggestion carefully formulated to the effect that he was no longer disrespectful, untruthful, disobedient, neglectful of his lessons; but that he would be affectionate and

attentive to his mother's requests, would win her love, with the regard of the family and his teacher, by a cheerful service and a career of wholesome activity. A sudden change of attitude was noticeable. The exhibition of kindliness in the home where before there had been nothing but ugliness and defiance, and habits of thought-concentration in school instead of habits of rambling, was most gratifying to all interested. As hypnotism in such cases as this is of the nature of an education, it must be persisted in for months until the desired trend is given permanently to the mental and moral energies.

The most unpromising child that has come under my observation is Freddie D., aged twelve years, who was hysterically insane from the abuse of cigarettes when his mother brought him to me for treatment in March, 1900. This boy had been smoking from thirty to fifty cigarettes a day, with the usual

consequences. I was asked to educate out of vice and nervous bankruptcy a liar, an incorrigible thief, a master of profanity and obscenity, an adept in the schoolery of the streets, a colepixy at home, and designated by his teacher as "the biggest devil she had ever seen." Ten treatments were required to change this nature. The cigarettes were first attacked, and Freddie soon found it impossible to take a single puff without paying the suggested penalty of nausea and vomiting. The deviltry coembodied in him entirely through this habit was then disposed of piecemeal. His temper gradually improved; and in the course of two months, he became respectful of parental authority, kind to his little sister, affectionate to his mother, disinclined to truancy, and both well-behaved and industrious at school.

In other instances, no difficulty has been encountered in awakening slumbering affec-

tions, creating a desire for knowledge, inspiring respect for parents and elders, and even in compelling a courteous anticipation of their wants and wishes on the part of apparently thoughtless and inattentive or ungrateful and reprobate children. In the case of young persons who possess ability but not application, the results of hypnotic training seem almost miraculous.

HYPNOTIC SUGGESTION IN THE INSPIRATION OF WRITERS, AND OF MEN AND WOMEN OF THE STAGE

HYNPOTIC SUGGESTION IN THE INSPIRATION OF WRITERS, AND OF MEN AND WOMEN OF THE STAGE

THE writer has had under treatment during the spring a number of persons who sought increased powers of attention and concentration, as well as several ladies who are making a profession of fiction writing. To these latter were imparted in hypnosis, first, a knowledge of the canons of narration, viz., the law of selection, which limits the story-teller to appropriate characteristic or individual circumstances; the law of succession, which governs the disposal of the selected incidents in the order of a climax; and the law of unity;—secondly, of the laws

of construction in the case of the novel, its functions and technic, and its legitimate material.

This philosophy is readily grasped, assimilated, and utilized in post-hypnotic creation; and the mode of instruction puts out of countenance the conventional wrestling with the precepts of a text-book. In the light of instantaneous apprehension, barrenness gives place to richness of association, the earnest thought and honest toil of the old method to a surprising facility, disinclination to select details to zest in appropriating whatever is available. Opportunity and mood are thus made to coincide, and the subject spontaneously conforms to the eternal principles of style. Under the influence of such inspiration, rapid progress has been made in the chosen field of authorship.

To the many who have desired and secured through hypnotic treatment accentuated

powers of attention, concentration, reproductive memory, and imagination, the following typical suggestions were given: You are now in a position where you can perceive your mental faculties in all their strength and beauty, where you can appreciate their harmonious adjustment in a mighty unity. You apprehend your power to use them to the highest advantage. Hence you will retain and assimilate the best of the good you hear and read, so that you can exploit it in conversation and discussion. And, above all, there will be no embarrassment, no admission of inferiority in the presence of others, for you realize your mental equality.

Harriet Beecher Stowe is said to have written *Uncle Tom's Cabin* in a subconscious state. It is related that upon inquiry from her publishers as to when they might expect a new instalment of copy, she was accustomed to say, devoutly, " The Lord only

knows; wait till I am inspired." To a dreamy non-observant patient having similar literary visions while half asleep, which vanish as she wakes, the suggestion has been given, with marked results, that whatever comes to her spontaneously in a state of reverie is hers permanently, and will find outlet in some piece of literature of her own creation.

Actresses resort to hypnotic treatment for accessions of self-confidence and for inspiration. The inspiration of an actress while in an hypnotic condition—the quickening of her faith in her powers of impersonation, the elimination of all admission of inferiority even to the stars of her profession, the emphasizing of her native dignity and grace, the pushing of her individuality into bold relief—is an easy feat to a suggestionist of strong personality who understands the delicate machinery of the human mind and the

laws of dramatic art. The response of the woman's soul to such suggestions with post-hypnotic import is followed by her speedy ascent to the heights of histrionic art, and by subsequent triumphs on the stage through an apprehension of her own deathless powers as revealed by the creative communication of her hypnotist. An actress once so inspired is inspired forever. In such cases, it is the practice of the writer to supplement the concluding suggestions with the assurance that the good work accomplished can never be undone.

These latest triumphs of suggestion must refute many theories of pedagogy that are taught in the colleges, and give accent to the philosophy of Milton, which based the conditions of success in teaching on the personality rather than on the method of the instructor.

HYPNOTIC SUGGESTION IN THE DEVELOPMENT OF VOICE AND OF MUSICAL TALENT

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IN cases of intelligent women who understand the philosophy of hypnotism and apply for assistance in their musical work, the suggestions are framed to meet the special needs of each individual. The subject is hypnotized and told that the subliminal self is now in the ascendancy; that it has demanded and secured an outlet of expression through the physical organism and the mortal mind; that it will utter itself fearlessly, without diffidence, without thought of extraneous criticism, unerringly, feelingly, triumphantly; that in order to do this it has indued

the objective self with power to read music, to interpret the contents, and to render the thought of feeling through the medium of piano tones evoked by dexterous fingers. An improvement is at once noticed, marked by facility in interpreting new and difficult music, by a sureness and delicacy of touch, and, above all, by the acquisition of perfect confidence before an audience. Proficiency in piano-playing on the part of those who understand the technic is assured in a comparatively short time by suggestive instruction of this nature. The automatic mind is gently wooed to the summits of soul life, where it becomes susceptible to inspiration and burns to launch itself, through music as a medium of artistic expression, into the objective world.

That such results can be reached by a person who is himself without musical ability proves hypnotic suggestion to be more than

a mere imparting of knowledge or skill possessed by the operator. It is a true inspiration, an appeal to the soul regnant, a kindling of its deepest and sweetest emotions, a materializing of its highest aspirations, a summoning into action of its resistless dominion. If this inspiration be effected on psychological principles by a personality congenitally qualified and judiciously trained, the translation of latent into actual talent will be unattended with any danger of converting the subject into a soulless automaton. The conscious perception of genius, and the conscious appreciation of the worth of each performance from the stand-point of technic, will not be taken from the soul that is operating on the higher plane of apprehension; but the mesmerizee will remain in the post-hypnotic state an intelligent interpreter and renderer of music.

A number of singers have had recourse to

hypnotic treatment for vocal awkwardness and sensitiveness to changes of weather. A representative case is that of Miss D., a vocalist who applied in December for relief from hoarseness that supervened on the slightest provocation and interfered with her singing, a thickened condition of the vocal cords, and a morbid expectation of failure. Miss D. was hypnotized and assured that atmospheric conditions would have no effect on her vocal cords; that she was not watching for failure because the thermometer rose or fell, or the humidity in the air varied; that her voice would be smooth, clear, and velvety through the whole register; that she would trill and shake with precision; and that vocal grace had supplanted voice-awkwardness. These suggestions were repeated on two subsequent occasions, with the effect desired. It is to be noted that this singer had a finely developed chest, and that the tone-producing blast

determined a sufficient amplitude of vibration in the vocal cords. On January 27th, the patient stated that she wished to sing the "Stabat Mater" in church on the following Sunday, and desired the power to render the piece effectively. She was accordingly hypnotized and told that her voice would be responsive to the demands made upon it by her genius; that she possessed a perfect laryngeal instrument of voice expression, and that on the occasion in question she would handle with dexterity the vocal cords, laryngeal cartilages, and muscles involved. As a result, she rendered the "Stabat Mater" to her perfect satisfaction.

On January 31st, Miss D. reported with some bronchial trouble. The suggestions were to the effect that the secretions of the bronchi, trachea, and larynx were subject to the decree of her subliminal self, and were normal—that the nerve filaments were in-

sensible to wind and weather, and hence the secretions would not dry and the voice become husky. So with a perfect laryngeal instrument naturally lubricated by healthy secretions, vocal grace and agility were assured. She was then told to sleep for ten minutes, happy in the apprehension of her great endowment and in her recognition of control over all the physical procedures that have to do with voice production. She awoke at the designated time, cheerful, buoyant, and eager to put into execution her newly apprehended powers. It is needless to say that they have stood the test.

COMPULSORY HYPNOTISM

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THE experience of the author in the field of compulsory hypnotism, with patients automatically refractory or purposely defiant, has been deemed of sufficient interest to merit notice in this volume. When such a case is presented, and either objective acquiescence is implied or authority is secured to hypnotize against the subject's will, it is my practice to call at the residence or hotel at bedtime, inject sufficient morphia hypodermatically to insure the establishment of my control, and then ask him to retire. By the time he is ensconced in bed, an agreeable sensation has begun to diffuse itself over his body, sometimes described as a reluctance to move, sometimes as indefinitely pleasant, occasionally as a feel-

ing of weakness. There follows a period of heart stimulation and cerebral excitement, the mind becoming superlatively active. But in the course of fifteen minutes to a half-hour, if the dose of morphia be carefully gauged, the pulse diminishes in frequency, respiration slows and shallows, the eyes that are fixed upon the influencing diamond begin to close, and the patient shortly drops off into a singularly responsive sleep. Resistance, planned or spontaneous, is at an end; and I am free deliberately and methodically to unrubbish the soul. The fusion of indescribable calm and alertness in the mental condition induced by hypnotic influence superadded to morphia effects, implies the highest degree of receptivity and hence of suggestibility. What is said in the interval between somnolence and sopor, with feeling and the courage of conviction—assuming that it be along the line of mental and moral exalta-

tion—is unquestioningly accepted. The soul of the sleeper is fired with manly determination; an abhorrence of all compromising thoughts and actions takes shape; and the divine within the man summons the objective nature into successful revolt against all inclination to evil-doing.

The subject is thus effectively roused from his moral coma, and ethical apathy is transformed into ethical energy, or capacity for performing worthy deeds. Such energy seeks immediate outlet in the activities of a moral life. The weaknesses of the past are forgotten, vice loses its attractions, and the inspired soul seeks to make reparation for its shortcomings by an exaggerated loyalty to the spirit of the moral law.

The young man who has regarded with contempt a father's advice and a mother's love becomes, after treatment, the incarnation of filial reverence and affection. The liar looks

his interlocutor in the face and speaks the truth without regard to consequences. The thief parts with all inclination to appropriate what is not his. The libertine accepts the white life. Human saprophytes that thrive on social rottenness are not wholly destitute of moral chlorophyl. In the worst of characters there lies imbedded virgin gold that may be found for the seeking and wrought into exquisite shapes.

Among a number of moral imbeciles and perverts subjected to this compulsory treatment, I present a single case which represents that type of young man who deliberately pawns his soul to the devil for what he feigns to regard as a little pleasure, and invites a harlot to write the bill of sale—uncovenable in the presence of virtue—lost to the pleadings of affection, wine-bibber, perjurer, gambler, petty thief, recklessly resolved never to hunt the clean shoe in his mad

chase through a modern Cockaigne. My experiments with this unfortunate—whose parents represent the highest type of morality, but whose own moral organs remained in an embryonic state up to the time of his treatment—conclusively prove that hypnotic suggestion may undam the currents of ethico-spiritual impulse in such a life, and flood it with a stream of moral energy—not uncreate, but until the hour of inspiration wholly potential.

In other words, a person may be hypnotized against his will and compelled to take upon himself a changed nature in response to appropriate suggestions. The bad may be made good despite their deliberate determination to continue in the clutches of sin.

An indispensable condition of permanent cure in such a case as I have pictured is *exemption from temptation until the moral character is completely reconstructed.* Pre-

mature contact with vice on the part of a moral convalescent is all but sure to precipitate a dangerous relapse. And herein lies the difficulty of managing the moral imbecile while under treatment. Collisions between the accumulating force of the suggestions and all stimulants of the congenital passion must be averted during the formative period of a contrary cortex habit. The rule of ethical tare and tret should be liberally applied in calculating the allowances necessary to be made for the gross character-weight that represents an evolution of the moral outfit at birth.

Obstinate insomnia has in the experience of the author been successfully treated by a combination of the morphia and hypnotic influence, where neither by itself was successful. The suggestions, which were objectively inaudible to the patient, directed him to rise from his couch, undress, retire to bed,

and sleep until morning. These instructions were literally obeyed, and forced the beginning of the end in an acute attack of neurasthenia.

It is hardly necessary to add that compulsory hypnotization can safely be effected only by conscientious physicians. The sciolists of hypno-science are excluded from this field of undreamed-of promise. Familiarity with morphia effects and the means of controlling them when extreme; a caution that is born only of professional knowledge; and a realization that idiosyncrasy (individual susceptibility or antipathy) may be encountered where least expected—are of right demanded in the operator by the patient or his legal guardian.

Some subjects are uninfluenceable by limit doses of morphia; in others alarming symptoms follow the administration of a minimum dose. Whereas a half-grain has in one re-

corded instance proved fatal to an adult, and a drop of laudanum has imperilled the life of a babe, the author had under his care one young man whose daily allowance had been sixty grains of morphia and a lady who drank a pint of laudanum every twenty-four hours. As is well known, the habitual use of these drugs lessens susceptibility to their action.

It is thus incumbent on the physician-suggestionist thoroughly to acquaint himself with any possible idiosyncrasy in his subject before resorting to compulsory hypnotism.

Other drugs than morphia have uniformly proved unavailing, in the hands of the author, for the compulsory induction of hypnosis. Full doses of trional and hyoscine merely increase the alertness of a mind which is non-susceptible to outputs of personality. An unhypnotizable subject recently bicycled away from my office as unaffected by thirty grains of trional as if it had been flour.

CONCLUSIONS REACHED

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THE results obtained by the author in treating mental defects and moral obliquity by suggestion justify the following conclusions:—

Hypnotism in proper hands may be applied successfully in restoring degenerates and reforming the criminal classes.

Addiction to drugs and stimulants, immoral impulses, habits of lying and stealing, dangerous delusions and dominant ideas, suicidal and homicidal mania, erratic and unmanageable dispositions in children, lack of reverence for superiors, and general incorrigibility—are curable by hypnotic suggestion. I have no hesitation in adding to this

list the passion for gambling in adults, and the gambling mania so marked among American school-boys as well as the Arabs of the street.

Hypnotic suggestion is adapted to the treatment of acute amnesia or loss of memory, of melancholia, monomania, unballasted wits, and mild forms of insanity in their incipiency, where the attention of the patient can be fixed and his mind controlled so that it ceases to wander from image to image and from thought to thought—an indispensable condition of success in all cases.

Stammering, stuttering, and similar speech defects, are amenable to hypnotic treatment.

High purpose and noble endeavor may be substituted in character for carnal propensities and sordid aims, worthy ideals for bestial standards, intellectual brilliance and living interest for obtuseness and indiffer-

ence. Habits of thought concentration may be made to take the place of habits of rambling, ability to use grammatical English for uncertainty in syntax, a taste that approves elegance for an inclination to slang.

Although the author firmly believes that the philanthropic reformer should know the worst he has to deal with, the frightful perversions that have been modified or removed by hypnotic suggestion—perversions implying moral disease and as uncontrollable by child, youth, or adult as an epileptic attack—cannot be appropriately described in these pages. Suffice it to say that ungovernable abuses have been controlled, that patients have been obliqued from sexual manias which no appeal to self-respect, fear of physical or mental ruin, conscience, faith, or love, and which no use of drugs could subdue. Nameless aberrations have been displaced from young minds; and intellectual, moral, and

spiritual ideals substituted therefor. Most of the sexual perversion physicians encounter is the result of immoral instruction given by school-fellows. Hence, during the years that mark the change from childhood to puberty, young people should be watched with lynx-eyed solicitude. Ignorance or indifference in teachers is unpardonable. Evil habits acquired at school are likely to become fixed, to the permanent crippling of brain efficiency and the consequent interference with career. In many perverts, the will is stricken with impotency, all power of resistance is destroyed, and unless the unfortunate subject can obtain outside psychic aid through suggestion in some form, he ultimately finds his way into the asylum, the prison, or the suicide's grave.

Children, as a rule, are more impressionable than adults, and the fulfilment of suggestions given to them is more pronounced and more permanent. Here the result of

suggestion amounts practically to regeneration, moral perversity not having become fixed by the indulgence of years.

A very important condition of success is the desire of the subject to be cured, or at least his acquiescence in the treatment. I have a private patient who began by stimulating with liquid peptonoids and ended with whiskey (not an unusual history, by the way), whom I endeavored to hypnotize without her knowledge and against her will —a procedure I have never attempted except in this one case, and heartily disapprove of. I yielded to the mother's entreaties and the attending physician's policy, and made the patient believe I was applying tests to her ocular muscles. Her objective opposition was broken down, and she passed into the first stage of hypnosis—when suddenly it dawned upon her what I was attempting. She cried out, "I believe you are trying to

mesmerize me," sat up, and the spell was broken.

While acquiescence in the treatment is essential, will-power has nothing to do with hypnotic suggestion, neither the will-power of the operator nor that of the subject. Paralysis of the will, which is the *bête noire* of the popular mind, is inconceivable. The mesmerizee is inspired or empowered, as the case may be, and works out his own salvation in his own objective life without conscious effort of any kind — or, if the blacklisted thoughts or feelings should fugitively recur, it costs him no struggle to banish them. Above all, he is in no degree subject to another will. His superior self or personality is put in command; and he is then normal, happy, energetic, buoyant, without wishing or willing to be so. He simply cannot help it. And yet he is conscious of an uplift, sensible of a new control *of* himself, *by* himself, *for*

himself—and glories in it. If skilfully dealt with, he is not converted into a mere automaton.

The thoughts, feelings, aspirations, and moral status of the hypnotist are communicated most vividly and accurately to the subject, whose mind becomes mysteriously tuned in unison with that of the operator. And herein lies the true danger of hypnotism—the injury potential to the mesmerizee. I have been startled by hearing patients tell me days after hypnotization of feelings and incentives to action of which I had said nothing, but which I knew to be in the background of my consciousness at the time of treatment. An actress whom I was inspiring with confidence and preparing for her part, assured me on one occasion that she had experienced a remarkable change in her disposition and her attitude as regards the purity of the stage. She could not think

of engaging to a manager whose plays were not above suspicion, and her newly adopted ideals were so exactly in conformity with my own that there could be no question regarding their source. The danger of exposure to moral soiling on the part of a sensitive woman in the hands of a coarse and unprincipled hypnotist needs no paragraph of warning. Of a young man whom I was treating for moral defect, and to whom I had said nothing objectively or subjectively of my ardent love for nature and her wild life, his mother writes: "P. has never been a lover of nature, but now he is deeply interested in trees, birds, flowers, etc. This to me is simply wonderful, as it proves how sensitive he is becoming to your influence, and that your thoughts are in a degree his thoughts." The time has indeed come, as Maeterlinck predicted it would, when souls may know of each other without the intermediary of the senses.

Another essential is robust health, cheerful spirits, and freedom from agitation on the part of the operator. Anxious surmises, disturbing suspicions, preoccupation, the reception of unpleasant letters, seriously interfere with hypnotic influence. The most favorable mood has been described as a "wise passiveness." Undivided attention must be given to the work, especially at the first séance. After that, less force is, as a rule, required. Hypnotic power remits with remission of attention. Patients are conscious of relaxation and reconcentration in an exhausted operator. One lady described my influence as having a perceptible "ebb and flow." The hypnotic force of an individual is strengthened by regular exercise and weakened by excessive application. The treatment in one day of more than three or four such cases as have been described in the foregoing chapters is un-

fair both to the suggestionist and to his patients.

Studied gentleness tempered with firmness is a *sine qua non.* Shouting, coarse-voiced, unsympathetic hypnotists have their labor for their pains. All harshness, severity, or brutality, either on the part of the operator, or of friends and relatives before or after the hypnotizing, interferes with success. The treatment must be of the *suaviter in modo fortiter in re* nature—persuasive rather than peremptory, constructive as well as destructive. And in proportion as the suggestions are concrete and incisive, the effect sought will be secured. Under certain circumstances persons can be brought forcibly into rapport—a refractory child by an introductory reprimand, or, if need be, thrashing; a hardened criminal, objectively antagonistic, by a staggering hypodermic of morphia. Hypnotism might play a great part in the

tracing of crime. No man should be convicted on confession wrung from him under hypnotic influence; but if he could be forced to confess facts that would serve as clews and make possible the absolute proving of guilt, the practice would be valuable. Any man thus incriminating himself should have the benefit of state's evidence, on the theory of a duplex personality.

Too much should not be attempted at one treatment. Better results are obtained by confining the suggestions to a single main thought. Success usually attends not more than one of every two or three cardinal suggestions simultaneously made. Hence if a cluster of delusions holds sway in the objective consciousness, we should deal with one at a time, beginning with the most dangerous and disposing of that at once. Suicidal thoughts, for instance, demand immediate and exclusive attention.

Nervous instability or exhaustion, stimulation with alcohol, mental preoccupation, a determination to give one's self up, curiosity as to what the operator is doing, watchfulness of procedures, self-analysis, and in most cases the presence of inquisitive or sympathetic on-lookers, are hindrances to hypnotization. The general idea that it is going to succeed is favorable to the induction of the state.

Hypnosis may be absolute, the suggestions may be selected with the greatest judgment and made with persuasive emphasis, the patient may be controllable during the sleep, and yet post-hypnotic fulfilment may be actually nil. I have treated such a case. It was one of extreme neurasthenic insanity; and I reached the conclusion, after many days of study, that there was not sufficient lecithin in the brain cells to retain an impression for any length of time, but that

there was just enough to be directly impressed by my personal presence. Hence I fed the cells with phospho-glycerate of lime, in order to increase the receptivity and the retentiveness of the mind that was operating through starved and inadequate organs. Six months after the treatment the patient was restored to perfect brain health and happiness. As the brain cells become filled with the natural phosphorus-bearing substance, the suggestions given weeks before began to take effect, and all delusions vanished. This result again suggests that the automatic mind once inspired is forever inspired.

Frequent repetition of the hypnotic procedure increases the susceptibility of the subject. Whereas hypnotization often repeated as a strengthening and educating influence, with a view to inducing a healthy mental habit, is absolutely innocuous, the continual use of a hypnotized person for exhibition or other un-

worthy and useless purposes may eventually lead to physical exhaustion, weakening of the mental powers, hysteria, and even insanity. Hence the wisdom of restricting hypnotic treatment to those who thoroughly understand its dangers and are possessed of sufficient principle to use it conscientiously.

In the hands of such persons, suggestion may be made a most valuable accessory to objective ethical training in the reformatories of the world. If the authorities in charge of institutions where the friendless young are cared for would encourage the practice of hypnotic suggestion, on the high plane projected in this volume, as a part of the moral curriculum, there is no question that, in a few generations, through the transmission of automatic impulses to right-doing, crime would be perceptibly lessened. Especially are philanthropic women, who serve upon the boards of managers of homes and

asylums for the protection of wayward girls and the reclamation of outcasts, urged to consider this instrumentality in connection with the noble work for humanity they might do if they thoroughly understood and judiciously applied the science of suggestion. The religion of Jesus Christ unmistakably proclaims it *right* to exploit a legitimate psychological means for effecting the regeneration of the vicious and criminal classes. Right to place the automatic mind in control of any passion that is burning up body and soul. Right to suggest pure thoughts and wholesome aspirations to the subliminal personality of a fallen woman in hope to make her clean. Right to exhibit to her, as a somnambule, the serene beauty of a holy life. Right to admit her through the portals of hypnosis to appreciative communion with those women whose spirits walk abreast of angels.

Finally, the value of hypnotic suggestion from the educational stand-point cannot be overestimated. Not only may dull minds be polished, unbalanced minds adjusted, gifted minds empowered to develop their talents, but the educating mind of the school-child may tread that royal road to learning which ancient philosophers sought for in vain; the matured mind of the scholar may be clothed with perceptive faculty, with keenest insight, tireless capacity for application, unerring taste; and the imaginative mind of painter, poet, musician, discoverer, may be crowned with creative efficiency in the line of ideals that are high and true. The lesson of hypnotism here is a lesson of man's susceptibility to limitless progression. Judicious suggestion secures the output of faculties inherent in his nature; and the state of hypnosis would seem to prove that we have within us an immaterial principle entirely indepen-

dent of sense organs and sense acquisitions. Its pinion is not reconciled to earth. It represents a flight above the temporal, and hints of heaven.

LIMITATIONS OF HYPNOTISM

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HYPNOTISM, like every other agent for good, has its abuses and its limitations.

Inasmuch as hypnotic suggestion, broadly viewed as in this volume, is many times as efficient an agency as objective religious exhortation for elevating character, or as any conceivable combination of passion and allurement for depraving it, society should be adequately guarded against its practice by irresponsible or unprincipled persons. It should be looked upon seriously, if not with reverence; and repressive legislation is demanded in the United States for the protection of the public from the loathsome hyp-

notic displays of dime museums, from the disgusting parlor exhibitions so degrading to American manhood and womanhood, and so destructive of the subject's intellectual equilibrium, and from unprincipled hypnotists who exercise their powers to gain their own selfish ends or to deprave their fellow-men. In view of such abuses, the use of hypnotism should be restricted by law, under the penalty of heavy fine and protracted imprisonment, in its employment for the cure of physical or mental disease, to reputable physicians; in its employment for the removal of moral taints and tendencies to crime, to intelligent, high-minded, properly qualified philanthropists. For the results obtained by suggestion will always be in harmony with the ideals of the suggestionist. If the ethical ideals of the operator are low, attempt at the reform of the subject must prove futile; if high, the moral pervert may be raised to their plane.

Especially should be suppressed the circulation, by charlatans, of literature on hypnotism, advertising instruction in methods of inducing this abnormal mental state, teaching "the art of fascination" for money, promising to empower business men to secure patronage by hypnotizing prospective customers, and adventurers to win similarly the affection of heiresses, and illustrated by shameless pictures of hypnotic sharps in full dress "influencing" fashionably attired women amid the surroundings of sumptuous boudoirs. I have been called upon to disabuse a number of persons of the delusion that society is at their mercy if they can but master the mesmeric art. Hypnotic power is, like that of the poet, born, not made. High-principled hypnotism cannot be learned and cannot be taught. It is like the gift of teaching itself, which, as has been noted, John Milton long ago proved to be more in-

timately associated with the personality of the teacher than with the method of instruction. Machine teachers may be turned out by professors of education; born good teachers are only ruined by them. So, safe hypnotists cannot be manufactured to order. The success of hypnotic effort depends upon the ability to produce rapport; and only a few human beings are so constituted as to be in rapport with the majority of their race. Their sympathy must be genuine and thoroughly disinterested; they must be persons of the deepest feelings; they must be touched by that in life which is more precious than social ease, worldly distinction, business success; they must be impressible by the deeper springs of good in human nature; they must have insight into the darkest passions that convulse humanity; and, above all, they must ardently desire to elevate and purify the souls in their keeping. Like the lapidary of pen-

etrating sight, they must "know the gem whate'er the setting."

On the principle that there is no such thing as a specific for any disease, hypnotism is not universally adapted, is not a panacea or cure-all. Every scientific physician knows that routinism is the bane of therapeutics, that all cases of disease must be treated individually, according to their special requirements. To prescribe a uniform dose of any preparation for mankind at large is to ignore the fact that all animals present in their physiological functions variations on the same type; and while the same drug would produce the same class of action in any two human beings if adjusted to individual peculiarities, in many cases an excessive, in others a deficient or negative, result would follow. Besides this, the medicine itself may be improper; and the taking of an unsuitable remedy may effect no inconsiderable

amount of constitutional injury. The man, therefore, who claims to have a specific—that is, a drug which will invariably cure consumption, cancer, dyspepsia, etc., is an unscrupulous falsifier.

As early as 1604, King James I. emphasized this philosophy in "A Counter-Blaste to Tobacco": "And what greater absurditics can there bee, than to say that one cure shall serve for divers, nay contrarious sortes of diseases?" Nowhere does the principle of special adaptation apply with greater force than in the selection of suggestibility as an appropriate therapeutic means.

In conclusion, those who use hypnotic suggestion should be educated in the natural history of the diseases they are treating, should know what to expect after the febrile symptoms of typhoid subside and diphtheritic membrane clears off the tonsils. They should be incapable of suggesting to patients

in such critical conditions the possibility of getting up and going about, ignorantly taking the risk of their falling moribund from perforation or dead from cardiac paralysis. Therefore, in the interest of humanity, should the whole spawn of charlatans, impostors, Christian Science and Faith healers that infest our country, be deprived of the right to juggle at pleasure with human life and human character, and be buried out of sight in the bottomless bogs of their own ignorance, superstition, and pantheism.*

* The following act, to prohibit public or private exhibitions of hypnotism, otherwise known as mesmerism or Braidism, including catalepsy, is now under consideration by the New York State Medical Society:—

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

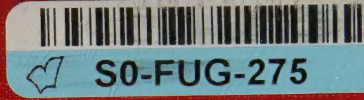
Section 1.—Any person who gives public or private performances, or in any way whatever practises upon or causes any person to enter into any hypnotic or cataleptic state or condition, with or without the latter's consent, is guilty of a misdemeanor. This section shall not be extended to apply to duly author-

The duplex personality is a conception of God. The instrumentality of suggestion is but a bit of science revealed by God. The machinery for garnering souls is perfected, and the fields are white unto the harvest. Who shall the reapers be? Shall they be the inconsiderate, the ignorant, the sordid, the sensual, the malevolent, who trample the wheat beneath the heels of their selfishness or scatter it to the whirlwind of their passions? Who thresh for day's pay, leaving the precious grains of character to mildew in the straw? Or shall they be persons of trustworthy judgment, of unassailable principle, of broad education and wide philan-

ized physicians and surgeons engaging in hypnotism at the bedside or in a duly incorporated institution for the relief of pain, the cure of disease, or for experimental or scientific purposes: provided that the person to be operated upon be over the age of twenty-one years, or if under that age, that the consent of his parent, guardian, or other person having legal custody of him, be first obtained.

thropy, sincerely loving their neighbors as themselves, and fully realizing their responsibility to the Almighty for the souls He has called them to exalt? Who shall the reapers be?

THE END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